THE
Review and Expositor

Vol. XXXVII. April, 1940 No. 2

Life and Times of William Heth Whitsitt.

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(*Founder's Day Address, 1940*)

Washington is the Jerusalem of this favored land. Two million pilgrims, we call them tourists, pass in and out of the city every year. All kinds of conventions, many of them religious, assemble in the Nation's Capital. However it was not until after fifty years had passed, that the Southern Baptist Convention held its first annual session in Washington. The year, 1895, takes us back to the horse and buggy days. The leading Baptist ministers, from Maryland to Texas, dressed in Prince Albert coats, silk hats, white ties, most of them bearded men, gathered in front of the newly finished, commodious meeting house of the First Baptist Church, Sixteenth and O Streets, and then climbed the stairs to the large, half-saucer-like auditorium, where the Hon. Jonathan Haralson called to order the opening session of the Southern Baptist Convention. No feminine messengers were present. In that day women were not permitted either to speak or to vote. They kept silent in the churches.

The response to the addresses of welcome was made by the brilliant young professor of Old Testament Interpretation, who that year became a member of the International Sunday School Lesson Committee, John Richard Sampey. I have through the years listened often with profit to this distinguished scholar, but never with the pleasure I had January 11,

1911, just twenty-nine years ago, when after exacting the promise of the obedience of love from the gracious, lovely woman who has blessed my life, he said, "I pronounce you man and wife."

The Convention was deeply saddened by the death of the peerless John A. Broadus, which had occurred March 16, 1895. The trustees of the Southern Baptist Theological Seminary elected as his successor, William Heth Whitsitt, and presented him to the Convention. Chosen to deliver the semi-centennial sermon, Dr. Whitsitt gave an illuminating interpretation of Southern Baptist history that revealed the exactness of the scholar and the insight of the philosopher. Erect, dignified, clean-shaven, slow-speaking, choosing with discriminating care his words, he held the close attention of his hearers.

Thus for the first time, I saw this man to whom future historians will accord a far higher place than even his friends and admirers were ready to bestow upon him while he lived among them. Little did I, then a young minister yearning for theological training, dream that forty years later I should be the pastor of the church in which Dr. Whitsitt was speaking or that my first important achievement would be the paying off the last of the mortgage debt that through the long years had rested upon the building; nor did I foresee that one of my literary duties in 1936 would be the writing of the sketches of Southern Baptist worthies, whose names had been chosen to appear in the concluding volumes of the monumental, standard work of reference, "the Dictionary of American Biography," among them one of Dr. Whitsitt. The editors required that each sketch should be factual, unadorned, and well-authenticated. These characteristics I am sure you will observe in this brief biography, which I now read to you, of him whom the students of this institution lovingly called, "Uncle Billy."

WHITSITT, WM. HETH

(Nov. 25, 1841—Jan. 21, 1911)

Baptist minister, church historian, and theological seminary president, was born near Nashville, Tenn.; the son of Reuben Ewing and Dicey (McFarland) Whitsitt. His

colonial ancestors were Scotch-Irish Presbyterians who settled in Amherst County, Va., about 1741. His grandfather, James Whitsitt, moved in 1790 to Tennessee, where, as the pastor of a group of country churches, he effectively aided in the establishment of the Baptist interpretation of Christianity throughout Middle Tennessee. William Heth Whitsitt attended Mt. Juliet Academy and was graduated from Union University, Jackson,[1] Tenn., in 1861. Enlisting in the Confederate Army, he served as a scout under General Nathan Bedford Forrest. Following his ordination as a Baptist minister in 1862, he was appointed chaplain and served throughout the Civil War. He studied at the University of Georgia, 1866, and the Southern Baptist Theological Seminary 1866-68, and completed his training with two years of study in the Universities of Leipzig and Berlin, where he was under the instruction of Christoph Ernst Luthardt, Ernst Curtius, Richard A. Lipsius, and L. F. K. Tischendorf. After a brief pastorate in Albany, Ga., he accepted (1872) the chair of ecclesiastical history[2] in the Southern Baptist Theological Seminary, Greenville, South Carolina, where he later taught polemical theology. On October 4, 1881, he married Florence Wallace of Woodford County, Ky. In 1895, he was elected President of the Seminary, which in 1877 had been moved to Louisville, Ky. Under his administration, the enrollment surpassed that of any other theological seminary, and his thorough scholarship and courageous devotion to truth commanded the unstinted admiration of his students.

A statement made by Whitsitt in his article upon the Baptists, published in Johnson's Universal Encyclopedia (1896), precipitated what was known as the "Whitsitt Controversy." He said that "the immersion of adult believers" had been lost in England and that such bap-

[1] Then located at Murfreesboro.—Ed.

[2] Dr. Whitsitt's original election was as "Professor of Biblical Introduction, and Polemic Theology, and Assistant Professor of New Testament Greek." In 1876 the Greek was dropped from his duties. In 1880 Ecclesiastical History was added. In 1881 Biblical Introduction was assigned to Professor Manly. Professor Whitsitt's professorship included Polemic Theology until his election to the presidency.—Ed.

tisms were restored by the English Baptists in 1641. A large proportion of Southern Baptists held that a succession of Baptist churches could be traced from New Testament times to the present, though it was admitted that they had not always borne the name of Baptist; to accept Whitsitt's conclusions made this theory of church succession untenable. When a group of serious scholars in America and Great Britain reviewed the historical material, upon which Whitsitt based his conclusions, most of them reached a like conviction as to the origin of the English Baptists; but the controversy lasted for four years, increasing in bitterness as the weakness of the arguments of the church successionists became more evident. Many who recognized the principle of academic freedom became convinced that denominational concord could be gained only through Whitsitt's withdrawal from the institution, and the Trustees of the Seminary at length accepted his resignation (1899). After a year's rest, he accepted the chair of philosophy in Richmond, Va., where he remained until the spring of 1910. He died on January 20, 1911. His literary work includes: "Position of the Baptists in the History of American Culture" (1872), "The History of the Rise of Infant Baptism" (1878), "The History of the Communion Among Baptists" (1880), "A Question in Baptist History" (1896), "The Origin of the Disciples of Christ" (1888), "The Life and Times of Judge Caleb Wallace" (1888), "The Genealogy of Jefferson Davis" (1908), "Annals of a Scotch-Irish Family—The Whitsitts of Nashville, Tenn.", (American Historical Magazine and the Historical Society Quarterly, Jan., July, Oct. 1904), and numerous articles in reviews and religious newspapers.

Before addressing myself to the evaluation of the life and times of William Heth Whitsitt, I welcome the opportunity of presenting to you, through the courtesy of Dr. P. E. Burroughs, an extract from the unpublished autobiography of the gifted and lamented Dr. Edwin C. Dargan, a member of this faculty during the Whitsitt Controversy.

"Now a word must be said of the fierce controversy which followed, known in our Southern Baptist history as the Whitsitt Controversy. This is no place to go into minute detail concerning that heart-breaking experience, but a brief statement must be made in the interest of understanding and justice all around. The subject awaits judicial historic treatment at the hands of some competent person. Soon after Doctor Whitsitt became President, it transpired that he had written an article on Baptist history for Johnson's Encyclopaedia, and also an anonymous editorial article in the *New York Independent*, which was not a Baptist paper. Statements made in these articles were very unacceptable to a large number of the Baptists of the South. Doctor Whitsitt claimed to have discovered that in 1641 a group of English Independents (Congregationalists) had accepted Baptist views as to the ordinances of the Christian religion; they held to the necessity of immersion as the proper act of Baptism, and thought themselves to have discovered, or as they phrased it, "invented" this as the ancient and the only correct procedure. Whitsitt unfortunately used their word "invented," and thereby seemed to take the position that this was the beginning of immersion as the practice of Baptists. There were other objectionable statements in the article. When it came out that Dr. Whitsitt had written these papers, it created a storm of indignation among Southern Baptists. Not only the statement itself, but the manner in which Doctor Whitsitt had put his theory before the public seemed to a great many to be a distinct betrayal of Baptist positions. Sharp criticism followed. More heat than light was kindled. Soon the Denomination was divided into pro-Whitsitt and anti-Whitsitt sides. Associations and Conventions passed resolutions, condemning Whitsitt and calling loudly for his resignation. His friends did not think the point of sufficient importance to call for that measure. They felt that Doctor Whitsitt had made an unfortunate mistake. He had treated the matter without tact and in a tone not acceptable to his brethren. The

controversy raged for several years. Those of us who passed through it were greatly distressed. The matter was thought to be compromised and put into a way of settlement at the meeting of the Southern Baptist Convention in Norfolk, Virginia, in 1898. I had conversations with several leaders of the opposition to Whitsitt, and came home from that Convention with the hope that things would settle down; but Whitsitt's explanations were not regarded as satisfactory and some of his bitter enemies would not be content with anything short of his enforced retirement. At a meeting of the Kentucky General Association at Georgetown, the action against Whitsitt was renewed and emphasized. That was the beginning of the end. It went on for a year longer, and in 1899, to the deep grief of many friends, Doctor Whitsitt offered his resignation and it was accepted.

"The whole miserable quarrel left an open sore among Southern Baptists for a long time. It ought to be said that all of us were on edge and on both sides many things were said and done which had better have been left unsaid and undone. It was in every way a sorrowful and regrettable episode in our history.

The gentle Dargan disliked controversy. Loyal to President Whitsitt, he was not always outspoken in his defense. The account he gives is fair, restrained and almost detached. It lacks background and climate, both essential factors in the interpretation of any historical period. The Baptist situation, 1895-99, and the emotional attitudes of Southern Baptists need to be carefully studied before any evaluation of the Whitsitt Controversy is made.

In 1895, there were 1,468,991 Southern Baptists, who reported an income for all causes, fostered by the Southern Baptist Convention, of $243,067.85 or 17 cents per member. Maryland gave more than Texas, more than Arkansas, Florida, North Carolina and the Indian Territory combined. The Sunday School Board had an annual business of only $53,034.42; it is now over $2,000,000.00. No officers of the Convention had ever attended this Seminary. Out of the 104 officers and mem-

bers of the Boards of the Convention, 30 had attended the Seminary and of these only 11 were full graduates. In 1895 this institution was by no means a dominating factor in Southern Baptist affairs.

Dr. George W. Lasher published in 1899 his "Baptist Ministerial Directory." This contains the educational record of 5,302 Southern Baptist Ministers, out of a total of 10,260 then residing in the South. It is reasonable to assume that a large proportion of those who declined to answer Dr. Lasher's persistent enquiries did so because they did not want to expose their lack of education. Limiting our survey to the 50% of the Southern Baptist ministers who were willing to have their educational record published, we find that 2,579, or 49%, had no training beyond the common schools; that 562, or 10.6%, had, for a longer or shorter period, attended some academy, institute or high school. Thus in 1899, 3,121 out of 5,302, or 59.6%, of the Southern Baptist ministry had no college training. Although this institution set up no educational requirements for admission, comparatively few from these two groups availed themselves of the opportunity of studying in this or any other theological seminary.

"The Baptist Ministerial Directory" lists 1,231 Southern Baptist preachers, who had enrolled in, but who had not graduated from, some one of the numerous institutions of the South, bearing the name of college or university. There were no accepted educational standards to distinguish the real college from one whose claim was only in its name. From this group there came to the Southern Baptist Theological Seminary 313, but only 60 left with an earned degree and only 16 completed the full course.

The A.B. and the M.A. graduates number 950, or 17.9% of the Southern Baptist ministers listed in the Directory. The M.A. men were more fully prepared to take the full course, but only 53 did so. There were 30 other M.A. graduates who received degrees from some Northern theological seminary. If all the college graduates who took a degree in this or in some other theological seminary be included, the total is 285, or 5.4% of the Southern Baptist preachers, whose names appear in the Directory.

These facts lead inescapably to one conclusion; the Southern Baptist ministers, 1896-99, were no doubt consecrated men, meriting the appreciation of succeeding generations, but as a whole they were not fitted to deal fairly and critically with the historical problem that the Whitsitt Controversy raised.

Let us now consider the influence that this institution was exerting, when Dr. Whitsitt came to the presidency. Our principal source book, by Dr. John R. Sampey, was published in 1890, "Southern Baptist Theological Seminary, the First Thirty Years, 1859-1889." The author lists the names of the 1,050 students, enrolled during the thirty years period. The full graduates, later known as Masters in Theology, numbered 111; of these five had died and one had given up the ministry on account of ill health, leaving in 1895, 105, or one-tenth of the total enrollment, as full graduates, and of these only 62 had entered the Seminary with a college degree.

The location of these 105 fully trained ministers, during the Whitsitt Controversy, will throw much light upon the event we are studying. These graduates knew Dr. Whitsitt better than the other students did. Studying under him for at least two years, they were better able than others to evaluate his scholarship, his Christian character and his devotion to our Baptist cause. Now where were they when Dr. Whitsitt was attacked? Nine of them were on the foreign field, fifteen were holding pastorates in the North, sixteen had left the pastorate to be educators, three were state secretaries, four were editors, leaving fifty-eight, serving as pastors, and of these twenty-nine or one-half were in Virginia and South Carolina. There were five in Kentucky, five in Georgia, four in Alabama, four in Missouri, three in Tennessee, two in Texas, two in Mississippi, one in North Carolina and one in Arkansas, none in Florida, Louisiana, Maryland and Oklahoma. We now understood why Virginia and South Carolina stood by Dr. Whitsitt throughout the controversy.

This leads to another inquiry, namely, the controlling force in Baptist affairs of denominational opinion. Who forms opinion today among Southern Baptists? I think we will agree that the two chief agencies are the Southern Bap-

tist Theological Seminary and the Sunday School Board. What was the controlling agency between 1895 and 1899? The study I have made has led me to a conclusion, which I desire to share with you. The controlling factor in Baptist affairs, during the last decade of the nineteenth century, was the Southern Baptist weekly paper. Today we list under State Baptist Periodicals eighteen papers, 16 weeklies and 2 monthlies, all subsidized and controlled by the denomination, excepting two or three. The policies of these papers are formulated by the co-operating State Conventions. This was not true in the closing part of the nineteenth century.

In my study of the 5,302 ministers, I was surprised to find that so many of them were editors. I listed 222 names of Southern Baptist preachers, living in 1896-99, who were or who had been editors, not including editors of college, seminary or Sunday-school periodicals. Out of every twenty-four of these 5,302 Southern Baptist ministers, one had been or was still an editor. A careful checking shows that there were 182 different papers named, most of them weeklies, 132 denominational and 50 secular, charitable or reform publications. "The Baptist Ministerial Directory" lists 63 Southern Baptist periodicals in 1899, but it does not include quite a number known then to be in existence. It is reasonable to assume that, including the Baptist papers whose circulation was limited to a section or an association, the total was not less than one hundred. It is safe to say that in 1896, when the Whitsitt Controversy began, there was one Baptist paper for every 15,000 Southern Baptist Church members.

The road to denominational leadership was in the Nineties paved with subscriptions, some long overdue. Printing was cheap and paper too. Postal regulations favored denominational papers. With a few hundred dollars and a stout determination to contend earnestly for the faith, a Baptist preacher could easily make the venture of operating a Baptist paper. Usually he retained the pastorate of one or more churches. Probably he was in doubt as to which was his sideline, his paper or his church.

The intellectual equipment of these editors is interesting; fifty-six had no college training; fifty-four had been to college,

the remainder were college graduates. It was an age of emotional thinking. These Baptist papers were militant, and the more so they were, the more delighted were their readers. An editor who dipped his pen in gall, as he dealt with the heresies of the Campbellites, as he bowled over the arguments of the Pedobaptists or as he attacked the machine that was in control of the State Convention, was heralded by his readers as a mighty man of God. To such editors, beset by the slow payments of their subscribers, the Whitsitt Controversy came like manna from heaven. Had these editors shown restraint and had they advised their readers to refer the issue to the high court of competent scholars, there would have been no Whitsitt Controversy, and I, instead of coming here, would have gone to some Northern theological seminary.

When I made the opening historical address, in connection with the Three Hundredth Anniversary of the First Baptist Church, Providence, Rhode Island, twenty months ago, I took for my subject, "The Pre-Civil War Invasion of the South by the Sainted Baptist Yankees," and I dealt appreciatively (though I do not sympathize at all with some of his views) with a granite-like man from Vermont, J. R. Graves. During his sojourn in the South, he moulded the thought-patterns for the Baptists over an area that covers nearly one-third of the Southern Baptist Convention. Reading G. H. Orchard's "A Concise History of Foreign Baptists," in which the author undertakes to show that Baptists, "under several discriminative appellations," existed "from the establishment of Christianity to the present age," J. R. Graves, whose views on ecclesiology were based upon this assumption, re-printed in 1855 this work, and promoted its wide circulation. Paralleling the Romish doctrine of papal succession, and the Church of England doctrine of Apostolic Succession, J. R. Graves, undertook, as had the Roman hierachy and the Anglican prelacy, to ground in history his doctrine of the succession of baptismal administrators. Appealing to the words of Jesus that His Church would prevail over the gates of hell and to Orchard, as proving the unbroken chain of administrators of baptism by immersion, stretching from his day to Pentecost, J. R. Graves

planted in the minds of his followers the conviction that the Baptist churches were the only churches that could claim true Christian ecclesiastical succession.

Eloquent, careful in the arrangement of his syllogisms, rapt in the proclamation of his teachings, he so moved upon the Baptist ministers, west of the Alleghenies, that baptismal succession became their battle cry. Neither he nor his happy followers foresaw that this doctrine of Succession would, as it had in the Church of Rome and in the Church of England, despiritualize their adherents, divert their efforts from essential ends and promote everywhere a controversial spirit.

In such a situation, Dr. Whitsitt discovered certain documents that seemed to show that a group of Independents, (Congregationalists) living in England about 1611, through the study of the New Testament had become convinced that the immersion of the Christian believer was the proper, the only true form of baptism, and that in obedience to this conviction, they were so baptized. There was not a competent Baptist church historian, excepting Dr. Whitsitt, in all the South. He conceived a plan which as it turned out proved unwise, by which his interpretation of these documents should be subjected to the careful scrutiny of competent scholars in America and in Great Britain.

Dr. Whitsitt did not take into consideration that he lived in an age wherein the Baptist editors occupied the seats of the mighty and that baptismal succession had become an established doctrine over a large area of Southern Baptist life. He saw the issue from a wholly different angle than that of his critics. For him, it was a question in Baptist History which did not imperil any of those principles upon which all Baptists are agreed. He believed that to assail him for raising the question would bring to the forefront the truly basic issue, namely, whether a scholar, teaching in this institution, had the right to engage in research, and to present his case in "the arena where giants in the republic of letters hold their high debates."

It was during this period I studied under Dr. Whitsitt. His simple piety, his patience under the blows that fell upon him,

his philosophical insight as to the meaning of church history, his loyalty to the Baptist interpretation of the Christian faith, left upon me a profound impression. I came, during the controversy, to feel that our Baptist democracy, which must be preserved at any cost, had in it an element of peril, because of the possibility of arousing mass emotions when sober thought was needed, and that Dr. Whitsitt was the victim of fomented passions.

The Spanish-American War that parallels the Whitsitt Controversy, was fought largely because of the national resentment against the injustices inflicted by Spain upon the Cubans, and this resentment was whipped into fury by the yellow journals, led by William Randolph Hearst. The farmers were rallying to William Jennings Bryan as their economic saviour, and Capitalism, led by Mark Hanna, fought the agrarian interests with every weapon that money could employ. Down in Texas, Baptist editors threatened the peace, but that is a story I forbear to tell. Suffice it to say that the age was dominated by emotional thinking. It was during this period that a Texas Baptist cattleman, in a meeting, tense with unchristian bitterness, prayed, "O Lord, Keep Thy hand heavy upon us, for Thou knowest we Baptists are dangerous men." And before God, it is true.

As the months went by, it became evident that nothing less than the severest punishment that his enemies could inflict upon Dr. Whitsitt, would satisfy their clamor. His resignation was forced, and accepted by the Trustees of this Seminary, in May 1899 by a vote of 22 to 20. Virginia and South Carolina stood by him. To me, it is a precious memory that his last official act was to confer upon Rufus Washington Weaver the degree of Doctor in Theology.

Forty years, lacking a few months have passed. "A question in Baptist History" is not yet settled. Historians, whose standing is unquestioned, Newman, Vedder, McGlothlin, Dexter, Lofton and Whitley, have given their endorsement to the position taken by Dr. Whitsitt. Others, who would no doubt be willing to admit that they are not trained, scientific historians, Christian, Thomas, Nevins and Paschal, dis-

sent. For myself, I do not know which one is right. The pity is that Baptists have never preserved their historic material. Largely the available documents for our history during the seventeenth century are the work of the opponents of the Baptists. But I do know that the firmness of Dr. Whitsitt gave courage to his younger colleagues and that the danger that this beloved institution should continually be swayed by denominational clamor, forever passed with the administration of William Heth Whitsitt, 1895-1899. His presidency marks the beginning of a new era in the Seminary and a new direction and goal for Southern Baptists. Reviewing the influence of Herder, Dr. Whitsitt said in his professorial inaugural: "It often happens that men who in their day filled a large space in the world's thought, are passed with unceremonious mention, whilst others are brought forward from seeming obscurity into the open foregrounds as the authors of pregnant and suggestive measures or the prophets of epoch-building principles." So it will be with William Heth Whitsitt.

Baptists are a part, and today are the leaders of the most important, the most thoroughly scriptural movement in all the Christian centuries. The philosophical historian recognizes under various names, those who, throughout the Christian centuries, engaged in the emancipated pursuit of a Christ-like piety, inspired by the Holy Spirit and guided by the teachings of the New Testament, stretching from Pentecost to the living present. The most precious possession of the Baptists today is, not baptismal succession with its proper candidate, its proper mode and its proper administrator, but the continuous reproduction of the experience of divine grace which they share with the Apostles. This is the ultimate ground of all genuine Christian fellowships. Spirituality is basic in the Baptist interpretation of the Christian faith. Through the centuries, we can trace the high devotion of believers in Christ who, within the light given them, sought to reproduce the life, the polity and the divine purpose of the churches of the New Testament. As I contemplate the sacrifices they made and the persecutions they endured, I humbly claim to have with them a fellowship in Christ. They all cried out for freedom from

ecclesiastical and governmental coercion, to the end that they might devote themselves wholly to the service of Christ. They sought religious liberty in order that they might transfer all the areas of personal freedom to Jesus Christ as Lord; might display in daily living the excellences of him who had called them out of darkness into his marvellous light and as they understood the teachings of the New Testament, might obey most strictly its inspired instructions. They exhibited an emancipated pursuit of the Christlike life. As such, modern Baptists may claim a spiritual fellowship with Montanists, Noviatians, Donatists, Albigenses, Waldenses, Bogomils, Paulicians, Petrobrusians, Arnoldists, Lollards, Hussites and Anabaptists. They stood for the voluntary principle in religion. But to prove, with the knowledge we now possess, that they were the same as modern Baptists, is an impossibility. Such proof is not needed. Our divine task is to show forth to this generation that we are the children of light, obedient to the unmistakable teachings of the New Testament, faithful in persuading all men to share our experience of God, and dutiful in carrying forward and establishing the purpose of God, in the hearts of men and within the institutions of mankind.

The three centuries of American Baptist history evidence epoch-making moments:

(1) Religious Liberty, proclaimed by Roger Williams, suffered for by the Baptist ministers of Virginia in the closing part of the Eighteenth Century, and supported by Baptists wherever their faith has been established.

(2) Christian Liberty, proclaimed in the Southland, as opposed to the existing rigid Calvinism, by Shubael Stearns, through whom there was harmonized evangelistic fervor and Calvinistic theology.

(3) Christian Liberty proclaimed in foreign lands through voluntary Baptist co-operative effort, made possible because of the sacrificial ministry of Luther Rice, who also laid the foundation of the cultural and theological training of our Baptist leadership.

(4) Christianized Intellectual Liberty, the right of research, the pursuit of factual truth, the obligation of com-

petent Baptist scholars to enter "the arena where giants in the republic of letters hold their high debates;" and the figure who with the years, stands out as the representative of this epoch-building principle, more clearly than others, is that of William Heth Whitsitt.

As one who was present during the crisis in the history of this institution, which came with the enforced retirement of President Whitsitt, I bear testimony to the fact that it was the active participation of men who not only loved "Uncle Billy," but who, because of his devotion to intellectual liberty, brought pressure to bear that led to the selection of a successor who believed in research and in the acceptance of truth, however distasteful to traditional belief, and who was able before any jury of the intelligentsia to defend the Baptist faith—Edgar Young Mullins.

The age in which the editors ruled the minds of Southern Baptists has ended. The influence of this institution has vastly increased. The standards for the Southern Baptist minister have been raised within these forty-four years to an astonishing degree. The entire denomination is united in the support of its training programs. The work Southern Baptists are doing, under the leadership of the Sunday School Board, shows that the number trained for Christian service more than equals the total reported by the forty leading Protestant bodies in this country.

Southern Baptists are growing in number, resources and cultural standing more rapidly than any other evangelical body on earth. The total possessions, added to the total income of all the Southern Baptist Churches, including all church property, all giving for home support, all contributions to denominational causes, all property and endowment held by Baptist schools, colleges, universities, seminaries, hospitals and orphanages, did not equal in 1895 the contributions for the current support of the Southern Baptist churches, plus the gifts to denominational causes made by these churches, during past year. Our church properties have increased from less than $8,000,000 in 1895 to more than $210,000,000 today, and our educational properties from less than $8,000,000 to

over $70,000,000. Last and most important, Southern Baptists in 1939 have a membership greater than all the Baptists of the world combined, as reported in 1895. Southern Baptists are marching on! And there are those who trace the beginnings of this marvellous advance to the years 1895-99, at the end of which this institution lost its president, but did not lose its soul.

It was my good fortune, while a student here, to be the pastor of the Forks of Elkhorn Baptist Church. This was during the interim when President Sampey was not serving this church. I was, as described by an old country Baptist preacher, "one of them Sears-Roebuck mail-order preachers, sent out from the Seminary." James Lane Allen was then describing the enchanted Blue Grass; but to us seminary students, called to serve the churches in that beautiful portion of Kentucky, it was a gastronomic paradise. Always with glad anticipations, we left New York Hall for our appointments. When Christmas came, the ladies of the church sent me a large box, filled with delicious Blue Grass edibles. Mrs. Weaver's generous-hearted mother put in a skilfully cured and perfectly cooked Kentucky ham. Of course there were beaten biscuits, and all the other good things you can imagine.

Assisted by Miss Virginia Taylor, the hostess of New York Hall, (how precious to us students is the memory of her!), I gave a feast on New Year's Eve, 1898, and invited many: the editors of the Seminary Magazine, the Shakespeare Seven, my fellow-students from North Carolina and Georgia, and the Faculty, as honor guests. Speeches were made; the last by President Whitsitt. He had resigned and was waiting the action of the Trustees at their annual meeting, May, 1899.

The closing words of his moving address, I can never forget. Slowly, with impressive pauses between his sentences, he said: "Young gentlemen, I served as a scout under the greatest cavalry chieftain this country has produced, General Nathan Bedford Forrest. One stormy night, he sent me out to locate the lines and the strength of the enemy. As I made my way down a muddy road, drenched by the falling rain, I heard the galloping of horses and the clanging of sabres.

I turned my horse into the woods, and the cavalry troop sped by. The driving wind, the pelting rain and the deep darkness saved me. I rode out of the woods, and spread out, covering the many acres of the open field, were thousands of the enemy tents. The soldiers were within, driven there by the storm. I rode on through the camp. The driving wind, the pelting rain and the deep darkness saved me. I drew near to the sentry. The soldier on picket duty had left his post and I saw him, standing by a fire, built under the open shed of a tobacco barn. I rode on across the line, leaving behind me the Federal army. The driving wind, the pelting rain and the deep darkness saved me."

There was a long pause, and during the time we thought of the storm then raging around this quiet figure, and we wondered what the coming year would bring to him of humiliation and heartbreak. Again he spoke, "Young gentlemen, in less than an hour, a New Year will begin. For some of us, there may be darkness, rain and wind. I trust in God, who hath brought me to this hour. It may be that the storm is God's way of sheltering from unseen dangers; God's way of enabling one to fulfil his God-given mission on earth. In that faith I live and in God's own time, I will die."

So William Heth Whitsitt rode on; and hundreds of his students, thousands who knew him and tens of thousands who never saw his face, abhorring ignorance, believing in intellectual liberty, cherishing their emancipation from all unwise prejudices, and entering into the enjoyment of their release from the impedimenta of all false forms of traditionalism,—these have been and are following after him, believing with all their hearts that they who seek to know, shall sooner or later come into the possession of the truth, thereby, over ever-increasing areas of life, experiencing the truth that sets men free.

The hour in which we now live calls for the dedication of ourselves to the preservation of all God-given liberties—civil liberty, religious liberty, Christian liberty and the Christianized intellectual liberty, for which Dr. Whitsitt was, in his generation, the Baptist standard bearer. The greatest issue

before this troubled world is the right relation of organized secular society to organized religion. Within twenty-five years, one-fourth of the world's population has come under the sway of dictators, no one of whom is favorable to our evangelical faith; no one of whom is willing to grant to those over whom he rules religious liberty. If Baptists lose the heritage bequeathed by their fathers, it will be due to their unwillingness to suffer in defense of their liberties. We have a fighting chance in America. Subtle and powerful forces in this land are arrayed against us. We need the humility, the faith, the courage, the heroism of this man who was president of this institution in its most critical time.

Summoned to preserve religious liberty in our own land and to extend the manifold blessings, that are conditioned upon the enjoyment of religious liberty, throughout all other lands, let us here and now re-dedicate ourselves to this high and holy enterprise and shout to him who twenty-nine years ago entered into the life of larger activities, "William Heth Whitsitt, we, too, ride on."

American Baptist Ecclesiology.

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In the history of American Baptists there are two well-defined theories of the church. There is one view that limits the meaning to the local congregation. The expression is often found "particular churches." There is another view that frequently occurs either in express statement or by reasonable inference, which considers the church as a larger body including the particular congregations. Some time ago I published a monograph showing how the conception of a General Church has been developed out of the practical circumstances in Southern Baptist life.[1] One might get the impression from reading that monograph that the conception of a General Church arose out of such practical circumstances and the actual administration of denominational affairs. Without doubt these circumstances have had great influence, but both ideas of the church are found in Baptist thinking. In all of the important Baptist Confessions of Faith there are either suggestions or definite statements concerning the General Church. In each of the great Baptist groups in England, the General Baptists and the Particular Baptists, both ideas of the church are found. For example, in the *General Baptist Confession of* 1678, Article XXIX reads as follows: "Of the invisible catholick Church of Christ. There is one holy Catholick church, consisting of, or made up of the whole number of the elect, that have been, are, or shall be gathered, in one body under Christ, the *only* head thereof which church is gathered by special grace, and the powerful and internal work of the spirit; and are effectually united unto Christ their head, and can never fall away." And Article XXX reads: "Of the catholick Church as visible. Nevertheless, we believe the visible church of Christ on earth, is made up of several distinct congregations, which make up that one catholick church, or mystical body of Christ." In the *Particular Baptist Confession of* 1644, Article XLVII reads as follows: "And although the particular

[1] **The Southern Baptist Convention: A Study in the Development of Ecclesiology.** 80 pp. William W. Barnes. Privately published.

Congregations be distinct and several Bodies, every one a compact and knit Citie in it selfe; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsell and help one of another in all needfull affaires of the Church, as members of one body in the common faith under Christ their *only* head." And again in the *Particular Baptist Confession of* 1677, Article XXVI, Sections 1 and 2 read as follows: "Of the Church. 1. The Catholick or universal Church, which (with respect to internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. 2. All persons throughout the world, professing the faith of the Gospel, and obedience unto God by Christ, according unto it; not destroying their own profession by any Errors everting the foundation, or unholyness of conversation, are and may be called visible Saints; and of such ought all particular Congregations to be constituted."

The General Church idea may be seen in some of the denominational literature and practices among American Baptists. For example, the Reverend J. Newton Brown, author of the *New Hampshire Confession of Faith,* writes: "Christ has had for eighteen hundred years past a visible Church on earth—made up of the entire body of particular churches formed under the general constitution of the New Testament. . . . To abandon this general scriptural idea to the Greek Church, the Church of Rome, or the Church of England is treachery to the Church of Christ."[2] Such references to the General Church may be seen frequently in Baptist writers of a century and more ago.

The idea of the General Church is involved in the custom of the observance of the ordinances, especially the Lord's Supper, at the annual meetings of associations and conventions. In the records of the following associations, Philadelphia (the Middle States), Charleston (the South), the Concord (Tennessee), Elm Fork (Texas), and others there may be found

[2] **Baptist Memorial,** October, 1846, pp. 289f.

reference to the usual custom of observing the Lord's Supper as an association. A writer who signs his name BACKUS in the *American Baptist Magazine* for November, 1823, says: "Sometimes the Lord's Supper is celebrated at the close of the meeting, but this is not common." S. H. Ford, writing in the *Christian Repository,* November, 1899, says: "This usage was pretty common in Tennessee." Elsewhere in the *Christian Repository* Doctor Ford states that to his personal knowledge the custom was quite common in the Middle West forty or fifty years before the time of his writing. He cites specifically the action of the Concord Association: "1847.[3] Resolved, That in the future at each session of this body on the Lord's Day (with the concurrence of the church with which we meet) the Lord's Supper be administered.

"William C. Buck, Matt. Hellsman,* and J. R. Graves preached, after which J. W. Bower conducted communion service, J. R. Graves, Moderator."

"The succeeding year[4] the moderator (J. R. Graves) appointed a brother to conduct the communion service, and he himself aided in the administration."

Not only is the custom seen in actual practice as recorded in the minutes, but in some associations the custom is provided for in the constitution of the association. In fact, one of the purposes of an association as recorded by Burkitt and Read, *History of the Kehukee Baptist Association* (ed. 1850) "consists in the communion of the churches" (xxi, 2). These authors tell us that that association was divided into four Union Meetings. They give us the constitution of the Bertie Union Meeting as an example. Articles XI and XII of the constitution read as follows: "XI. At the time of conference a door shall be opened for the admission of members by the ordinance of baptism.

"XII. The ordinance of the Lord's Supper shall be administered at the time of each Union Meeting, on one of the days which the conference may appoint" (p. 155).

[3] In one place Doctor Ford gives 1867, in another 1847. The second date is perhaps correct.

* The authority quoted has an error: the name was Hillsman.—Ed.

[4] That is, 1848.

When conventions began to be formed in the early part of the nineteenth century for the purpose of missions and education, these conventions carried on the custom heretofore observed in associations. For example, in the records of the conventions of Alabama and North Carolina and the general associations of Kentucky and Tennessee there is specific reference to the observance of the Lord's Supper. I am quite sure that the records of other state conventions will reveal that it was a quite common practice in the general bodies.

It seems that the custom was more prevalent in the South and Middle West than in the Middle States and New England. One wonders why. It may be that a combination of inheritances from different Baptist types made the custom more prevalent in the South. There were three well-defined types, each holding the General Church idea. The *Philadelphia Confession of Faith* was perhaps more emphasized south and west of Philadelphia than it was north of Philadelphia. It is the Confession of the Particular Baptists of England of 1677. See the quotation therefrom, given above. The General Baptists in England always held a more centralized ecclesiology than did the Particular Baptists. Their General Assembly began as a body with authority over the local church. There was a General Baptist heritage in Virginia and North Carolina. The first Baptists in those colonies were of that type. They appeared in North Carolina as early as 1700 or thereabouts, earlier than in Virginia. In 1702 the General Association (England) was asked to supply the Baptists in Carolina with a ministry or with books. No ministers were available, but seven pounds and twelve shillings were raised to supply them with books. Not until 1714 do we find missionaries being sent from England. The General Baptist churches that arose in Virginia and Carolina as a result of this work later became Calvinistic churches under the influence of missionaries of the Philadelphia Association, but they seemed to have carried on their heritage of the General Church idea. In fact, the churches that formed the Kehukee Association were churches that arose out of that General Baptist work. The General Baptist heritage of ecclesiology may be seen in the Articles

quoted from the Bertie Union Meeting of the Kehukee Association.

A third influence in the South tending in the same direction may be seen in the life of the Separate Baptists. The leaders of the Separate Baptists in the South, Shubael Stearnes and Daniel Marshall, had come out of New England Congregationalism with a tinge of Presbyterianism. When these two men formed the Sandy Creek Association in 1758 they brought into it some of their Congregational-Presbyterian ideas. Morgan Edwards tells us: "The division was in 1771. The cause was partly convenience; but chiefly a mistake which this association fell into relative to their power and jurisdiction; they had carried matters so high as to leave no power in particular churches, unfellowshiping ordinations, ministers, and churches that acted independent of them; and pleading 'That though complete power be in every church, yet every church can transfer it to an association'."

The records of the Charleston Association are perhaps more definite and stronger for the centralized idea than are those of most associations. In 1808 the association declined to have the association sermon on Saturday, giving reasons: "Secondly, if the administration of the Lord's Supper is a part of the solemn service appointed for the Sabbath on these occasions, it is proper and necessary that the exercises on Saturday should be preparatory to the sacred transaction of approaching the table."

Again in 1825 the association in the Circular Letter declares: "Another thing requires our particular attention, which is, the celebration of the Lord's Supper by associated bodies, such as Associations, Conventions, etc. . . . Here we would observe, that the communion of an Association is not simply a communion of individuals, but also a communion of churches. So that the members of this body, in approaching the table of the Lord, act not only as individuals, but as representatives of their respective Churches. It may be considered that when a Church appoints Delegates to the Association, it resolves itself, as it were, into one whole, and the Delegates become, in a certain sense, as one, representing this whole . . . Accordingly, if any Church should imbibe errors in doctrine,

or permit unholy contentions to exist, that Church would be as much exposed to the cognizance of the Association, as an individual is to a particular Church, and should, for the same reason, be separated from the communion of the Association." It will be noticed that the writer who calls himself BACKUS. referred to above, stated that the practice of observing the Lord's Supper at associations was not common. This writer was a New Englander. Could he be Thomas Baldwin, pastor of the Second Church in Boston? There is other evidence that the custom was not so common in the North and East as in the South and West.

In the twenties and thirties of the nineteenth century there is evidence that the opposition to such practice was growing. In the records of associations the question is raised. For instance, in 1821 the question was raised in the Boston Association and referred to a committee of five to report next year. The committee reported adversely in 1822, and the association as such seems to have given up the practice. In 1824 the question was raised even in the Charleston Association. "After serious discussion it was Resolved, that the usual practice of the Association in this particular be continued." However, in 1836 the association "Resolved, That in the future the association will not make arrangements for the celebration of the Lord's Supper on the Sabbath days of the annual meetings. Should the regular communion season of any church with which the association be meeting fall on that day, the above regulation is not intended to discourage said church from proceeding in arrangements for the usual solemnity of the occasion."

It became increasingly the custom for associations and conventions not to observe the Lord's Supper, but for the entertaining church to do so, inviting the members of the association or convention to participate with the church. When the Southern Baptist Convention was formed in 1845, the convention adjourned Saturday until Monday. On Sunday the Augusta church observed the Lord's Supper.

One wonders why there should begin around 1820 opposition to denominational communion which ultimately resulted

in the practice being given up and now long since forgotten by Baptists. An intriguing guess is that the reason may be found in the opposition of the Hardshells and the Campbellites to the whole convention procedure. One of the grounds of such opposition was that the newly formed conventions (for missions and education) would overshadow the local churches. Perhaps the leaders in missions and education in order to emphasize the importance of the local church were willing to give up the practice of denominational communion to offset such opposition from the opponents of missions and education. And furthermore, among the ardent supporters of missions and education there was a difference concerning the whole denominational setup. In the early twenties some leaders in the denominational program desired to centralize everything under one convention.[5] The question came to a head in 1826 when decentralization won. Washington had become the headquarters for most of the Baptist agencies. In that year there was a removal of everything from Washington but the Literary Department of Columbian College.

There is another intriguing suggestion concerning tendencies at that same time. Why was a new Baptist Confession of Faith issued in the early thirties? We call it the *New Hampshire Confession* because the lead was taken by the New Hampshire Convention. As one studies the American Baptist situation as to ecclesiology and reads the text of the *New Hampshire Confession,* the interesting question arises, Was not that Confession of Faith issued as a compromise between the two ideas of ecclesiology? There were those who put the main emphasis upon the General Church idea in the old Confessions. There were others who put the main emphasis upon the particular church idea in those Confessions. The New Hampshire ecclesiology was so worded that those who believed in the particular church and no more could accept it heartily, and those who believed in the particular church and some more could just as heartily endorse it. Perhaps the skill of the Reverend J. Newton Brown in wording that Confession made possible the wide acceptance that it has received

[5] See the letters of BACKUS in the **American Baptist Magazine,** 1823.

throughout the United States. I can see no other explanation of the writing of such a Confession of Faith by one who held to the ecclesiology set forth in the quotation from Doctor Brown as given heretofore.[6] These two ideas of ecclesiology are still evident in American Baptist life. In the last half of the nineteenth century the particular church idea seemed to be predominant. In our generation, through the influence of circumstances as set forth in my monograph referred to above, the General Church idea seems to be coming to the fore again.

[6] It must be recognized, of course, that the strong Calvinism of the **Philadelphia Confession** also entered into the question of a new Confession. Doctor Brown succeeded at that point. It is almost ironic that his Confession came to be adopted by Baptists in the Southwest who are strongly Calvinistic and put great emphasis upon the **particular church.**

Christian Military Orders.

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A STANDING army of Christian knights was maintained from about 1100 A. D., efficient for quite four centuries. It operated in the Levant and in the Spanish peninsula, till it took to the Mediterranean as a naval force; and it was a most important factor against the Moslem progress. One offshoot turned attention to the pagans in the Baltic, protecting missionaries and Christian colonists.

A view of it may be taken from the outside, as it would appear to a Saracen. Saladin had to face a new military system, which for a century was a serious obstacle to the spread of Islam, until its principles were understood, and counter measures were adopted. Walter Scott has given romantic glimpses of crusaders in Palestine, and of Templars in the heart of England, that may show a picturesque side.

The Arab conquest in the seventh century had been rapid and thorough. Egypt and Syria were subjugated promptly, all the south coast of the Mediterranean followed, then the Spanish peninsula. The empire of Persia collapsed utterly and passed under Arab rule. The victors consolidated their position in two ways. They formed new camps alongside the old capitals, as in Egypt where Cairo overshadowed Babylon, and taxes to support these garrisons were levied on all who would not accept the new faith. The Arabs took up to four wives apiece, with concubines at pleasure, and trained all their sons in war and in religion. Thus in four centuries they had established themselves so that most of the inhabitants were Moslems, speaking Arabic. From the military standpoint they needed be strong only on their frontiers; and they were in contact with Christians both in Spain and in Syria. Further east they had reached across the Indus, and past the Caspian to the sea of Aral, where they had met another of the great races, the Turks.

The Old Testament gives occasional glimpses of horsemen raiding from Asia but the memory of such danger had died out. In the eleventh century the Seljuk Turks came down

through Persia, occupied Asia Minor and Syria, and introduced a completely new factor on the Mediterranean. The Semitic rulers of Palestine had been quite willing to have tourists from Europe visit the sacred places, for travellers always spend money. But the new rulers had not learned this, and they placed obstacles in the way.

As tales came back to the West of extortions and ill-treatment by the new lords, temper mounted, till at length the indignation was fused into a fresh movement, a Crusade. People were encouraged to go and uphold the Cross; they sewed a cloth cross on their breasts as the badge of a vast Christian levy. Multitudes poured east, most without any notion of the distance or any knowledge of warfare. But underneath the froth, easily blown away into nothingness, there was something substantial. Counts, dukes, mortgaged their estates to equip men-at-arms, and an army plodded down the Danube, across to Asia Minor, into Syria. Most of these adventurers hailed from what we call France, so that the East learned to call them Franks, Feringhis; but they were of divers races including Burgundians and Normans. These last, once Northmen from Scandinavia, were most warlike; they had forced their way into France, had conquered England, Sicily, South Italy, and were ready to conquer and settle anywhere; Palestine was a new field.

Thus in the first years of the twelfth century, there came to be a Count of Edessa, a Prince of Antioch, a Count of Tripoli, a King of Jerusalem. The feudalism of the West, with its knights and squires, was transplanted to this narrow strip at the east end of the Levant. All around were enemies; Seljuks in their kingdom of Rum with their capital of Iconium, Bagdad to the east, Egypt to the south, all Moslem. The conquerors were too few, too divided among themselves, to make a safe home for their dames, their troubadours, their chivalry, on the old feudal lines.

A marvellous new growth was evolved. Syria was an ancient home of monks. The West had already taken over the system of monasteries, modified by men like Augustine, Benedict, Cassiodorus, Stephen Harding, all with the root princi-

ple that men vowed themselves for life to celibacy and obedience. On to this stock was grafted the constructive principle, Warfare.

On the religious side, these military monks were a new type, and they erected a new type of building to house themselves. The old monks and their recent Cistercian variation needed a cloister to live in, a church to worship in; the new monks needed barracks to live in, stables for their horses, a tiltyard to drill in. They were indeed a reversion to the original ideal in that all were laymen; but their occupation was not praying coupled with weaving or planting or writing or study, it was Fighting.

On the military side, the phenomenon was equally novel. Since the Roman legions had vanished from the West some six centuries before, there had been no permanent army. The East had known the legions longer, but they were all infantry. There arose now a new standing army, all horsemen, heavily armed like the old Cataphracts of Constantinople. Its peculiarity was that it was all of bachelors. In strong contrast to the soldiers of Islam, it could not propagate itself as a hereditary caste. No dynasty could be founded as with the feudal Frankish barons; no family interests could distract from the sole purpose of existence, War on the Infidel. The Moslem might adopt the ancient plan, so successful against Crassus and other Romans, might lure this heavy cavalry away from water into the sandy desert, and with his light horse-archers might worry it to surrender or die; twice at least great Christian armies were thus annihilated. But there was a twofold answer. These military monks had hundreds of recruiting-stations in the West, and when news reached them of such disasters, new armies were dispatched to the front. Moreover, the native Christians were enlisted and trained in the Eastern way, to form a light cavalry; though they could never attain high command, they were delivered from abject submission, gained self-respect, and the respect of the Saracens who so long had been undisputed masters.

But the Moslem base was far nearer than Italy or France; Egypt was within a week of Gaza. If then he defeated the

foreign army, and could coop the survivors in their castles, he might starve them out, or batter a breach, before a new field army could land from the West. Thus the Franks were dislodged from the Jordan valley, from the Judean hills, and were presently confined to the ports. A few years more, and all the mainland was recovered for Islam, which has held it till thirty years ago.

The Christian standing army thereupon converted itself into a standing navy, and created new island bases; Cyprus, Rhodes, Malta, successively became their headquarters. Turks in the East, Sallee rovers in the West, had to reckon with this force; as their cavalry had patrolled the roads of Palestine, their galleys now patrolled the seas. They were inventive, and as on land they had relied on their mailed horsemen, so at sea they sheathed some ships in lead; when their fleet sailed to take possession of their last base, at Malta, the English admiral was on a six-decker of this type. Then Malta itself was so fortified that it resisted one of the great sieges of history, to stand as a bulwark of Christendom hard by the Beys of Tunis and Algiers.

Only when the French had become atheist, and a French fleet treacherously evicted the knights from their base, ending the glories of the whole institution, did it appear what had been their value to Christendom; Barbary corsairs soon dominated the inland sea, till Americans taught them a sharp lesson. Islam had been checked for seven centuries by an international force, first cavalry, then navy. Four great divisions of this force repay closer study from the Christian side, when different fields can be surveyed, different lines of action come into view: Templars, Hospitallers, Teutons, Spaniards, have their glories.

The Poor Knights of the Temple

WHEN the Crusaders captured Jerusalem in 1099, they found its eastern quarter built up from the valleys into a vast terrace, walled off from the rest of the city. Beneath its pavement were huge vaults, but towards the center the native rock peered up through the floor, in the style of the War Memorial crowning Edinburgh castle. Islam had long re-

garded this rock as holy, and had built above it a splendid Dome, presently surrounded and buttressed by a lower arcade with eight sides. The conquerors did not hesitate to recognize in this natural feature the altar of burnt-offering in Solomon's temple, the threshing-floor which David had bought from Araunah. They at once adapted the building for Christian worship, and to distinguish it from the Church of the Resurrection half a mile to the west, they renamed it the Temple of Solomon.

In the same precinct were many other buildings, and as the crusaders had massacred every Moslem, they had a free hand in using them. At first the finest was reserved for a new king; and when seven poor knights of Champagne vowed solemnly to defend the realm, he quartered them in his palace. Their leader returned to Europe to gain recruits.

As the Crusade had been international, and had been patronized by the Pope it was obvious to enlist his sympathy. The Pope however saw great possibilities of another kind. He had not physical force at his direct disposal. A papal legate had certainly accompanied the crusaders on their march; but when the tide ebbed from Palestine, and men like Robert of Normandy came back to their duchies, those who stayed in the East were very remote from Rome, and might come to regard her lightly. On the religious side, it was easy to ignore the historic succession of the Orthodox Patriarch of Jerusalem and the monks following the Rule of Basil, to start a new line of Catholic Patriarch, to think of transplanting the Rule of Benedict; but why not strike out a new line frankly adapted to the new situation? Benedictines were obstinately independent; they chafed at all episcopal control, and only recognized papal so far as it backed them against bishops. With the popularity of the new Cistercian reform, was it possible to form a new Order, an Order which should blend with the best of Benedict the best from chivalry, which should be international, religious, warlike, dependent directly on Rome? this might kill several birds with one stone.

At the Council of Troyes, where the great Bernard took the lead, and the Pope was present, the Templar leader ac-

cepted for his brethren in addition to their original vow, the usual three monastic vows of Permanence, Celibacy, Obedience, with the Cistercian custom as to worship, eating, sleeping; they had the Cistercian uniform, a white robe, with a red cross denoting their special field.

The enthusiasm of the Crusade was this directed into a permanent channel. Men who in their lifetime hesitated to leave wife and family and estates on an expedition to Palestine, or who on their deathbed gave away what they could no longer enjoy, presented property to the Knights of the Temple, who rapidly ceased to be "Poor;" and they encouraged their younger sons to enlist. The old monasteries had attracted men who were pious or studious or good managers; the Templars offered a career of adventure, under the sanction of religion. The plan proved amazingly popular in chivalric circles. Gifts rained in, and a new class of men came to the front, looking not to a king of Germany or England or France or Italy, nor even to a king of Jerusalem, but to a Grand Master whose only overlord was the Pope. They might have been borne in Brabant, Aragon, Bavaria, Venice, but they learned to think on a wider scale. Imagine the career of such a man.

His father and mother knew a recruiting station at Temple Combe in Somerset. The gift of a manor would ensure his being accepted as a novice, with a possible career for life, under strict discipline, with plenty of travel and fighting; marriage certainly out of the question, but after all, who wanted to be tied young to a wife and children; youth must have its fling. Probation would soon weed out those who found they had mistaken their vocation, or whom their superiors deemed unfit. Meantime the discipline was varied enough; to learn obedience, the use and care of weapons, to be page, buyer of war-horses and armour. Promotion presently to the Temple outside Bristol. Good quarters to live in, plenty of food, a fair amount of leisure, even if some had to be spent taking a nap in chapel where the chaplain and servants had so many services with its tall turreted tower leaning over and the grand candlesticks to light the halls. If he had a gift for languages, the intelligent Preceptor would remind him that

English was quite local, Norman-French might carry further, Latin would introduce him to a world into which he might soon emerge. Not for him the Farm branch, just to manage estates, the line of battle was his aim. So his training would progress, till he was transferred to the English headquarters on Holborn Hill, just outside the bars of the City. Here the pick of recruits was assembled, and matched in their sports, sword-play, horsemanship, tilting at the quintain; here he might formally be accepted and might profess, being then assigned to wait upon one Knight. Here too he would see a miniature of that Temple which he had vowed to defend; a singular octagon, with an inner ring of pillars, quite unlike any church, except that to the east a little sanctuary was thrown out for the chaplain. A foretaste of the strange land which was to be his home.

The draft was made up for the front; travelling by land and by sea, the recruits would grasp that their apprenticeship was over, that they were true journeymen. Once ashore at that Jaffa where Jonah and Peter had had their adventures, a caravan would be organized, for the two-day march up into Judaea. Across the plain of Sharon with its roses, plucking lilies in the valleys between the foot-hills, over the mountains round about Jerusalem, at any moment a band of enemies might appear, or might block the passes, were it not for another branch of the Order, the native scouts on the hillside. At last a glimpse on the watershed, of a walled city, strange domes, thin towers, "minarets" did they call them, but no Christian spires of square towers; and all girt with lofty stone walls, bastioned, as England had hardly known. Down the valley outside the south wall, till a gateway low in the frowning rampart offers a welcome. Within, gloomy vaulted stables, where he has to unharness his knight's three horses and his own, unload the sumpters, hand over all the gear entrusted to him. Water for a bath even at this height, with an aqueduct from Bethlehem, and a change of uniform, welcome enough after the march and the labour. Up more passages and stairways into the splendid barracks, which the king has evacuated in favour of his soldiery; out into the sunshine to gaze

on the glorious Temple itself, center of his loyalty. Rich blue, with great strange letters which some day will be explained to the curious; marvellous fretted walls and windows, an iron grille within to protect that stone where the blood of the Jewish sacrifices had drained away two thousand years before. What an experience to kneel there for the first time, return thanks for a safe journey, and vow afresh in his heart to protect it with his life! The great court around was that court where Joseph and Mary had presented her Firstborn; here he now presented himself, a living sacrifice. Farther out and lower, the Lord in his prime had spoken of himself as the Light of the world, had welcomed the approach of the Greeks; now from a land much further away than Greece, the grace of God had called him to praise the Lord of all, to be his faithful warrior clad in the whole armour of God, helmet of salvation, cuirass of righteousness, shield of faith, to wield the sword of the Spirit.

Soon his knight would be detailed on a patrol, and he would be in the meinie attending. Down the steep road to Jericho, where robbers still lurked in caves; sweltering in the heat of the valley, but refreshed by a dip in the hot springs; riding to the strange and bleak lake to look for Lot's wife in salt; pestered for bakshish by children gabbling among themselves in some guttural tongue; but before nightfall safe across the drawbridge, under the portcullis, into the bailey. At the high table that night there chanced to be a knight who hailed from the Temple at Bristol and had not forgotten his native tongue. Gossip in the hall would tell of raiders from the desert—why, it was the hosts of Midian come to life and real; only instead of Gideon having to send for a levy of the countryside, the farmers today depended on him and his comrades to guard them.

Months of such service, up and down the narrow land, until he proved a good squire, leal to his knight, learning the tricks of his trade in earnest. Then to the Palace of Solomon came news; an army is starting along the coast from Cairo. Castles to be held with the smallest garrisons possible, all available forces mobilized, while the Grand Master and his

council planned their strategy. Rumors that the rival Order, the Hospitallers, would not agree, that the barons were not seeing eye to eye with their king: and while the talk went on, the Soldan of Babylon with his infidel troops had passed the desert, and captured the wells of Beersheba. Really, he had never seen before how much good it was to know his Bible and study the wars of Jehovah. If these invaders could be kept off the hills, they should find that the God of the Templars provided them a fair field in the plain. So indeed it worked out; the horses had their armor put on to shield them from arrows, the knights were tied into their mail and hoisted into their saddles, then furnished with their lances. Goliath was nearly the only man to have tried one, and being a giant, no horse was sturdy enough to carry his weight; but there were good Suffolk punches brought over, able to do six miles an hour at a pinch. A jog along till they sighted the enemy, skirmishes of the natives till the Master thought the time ripe for the heavies; the best warhorse for his knight now, a hasty word with his fellow squires, one of whom would look after four led-horses, one attend on the knight, while he was free to trot in on his own hackney and strike a blow on his own account. Nay, but by Our Lady's grace he was fortunate enough to disable a Saracen and bring him in captive: while the spoils and the ransom might indeed go to his knight or to the Order, yet the glory was his alone. And the Grand Master was so well pleased, that with his knight's approval he knelt to receive the accolade, to be invested with his spurs, and become a full Brother of the Temple.

Service in many parts, stationed once at Acre, where bishop Jacques of Vitry was writing his Oriental History, telling how fertile the land was becoming under the colonies from Brittany and England, with strange new honey squeezed out of reeds, and of the discovery that if an iron needle was rubbed on adamant from Magnesia, it always pointed in future to the axis of the firmament, so became most valuable for navigation. He appreciated the Templars, saying that their battle flag, "which they call Beaucéant, is two-colored, white and black, proclaiming that to the friends of Christ they are radiant and kindly, but to his enemies dark and terrible."

Invalided at length, he was put in charge of treasure to be lodged in the Temple at Paris, where he saw with approval the marshes outside the walls being reclaimed by tenants, the Enclos du Temple with its rampart 25 feet high, sheltering its round church, its great donjon, its convent. Across the channel and up the Thames to the watergate in the walls around the New Temple, landing across a wooden bridge, and so into the Outer Temple, through the Middle, to report to the Most Valiant the Master in the Inner. Then past the graveyard to service in another circular church, served by a Prior and chaplains. Soon the familiar war-horn, summoning here only to dinner; two by two, headed with curtailed battle-axe, which announces their entry by a blow on the floor to call to their feet the esquires and others awaiting the veterans; face them, await the three blows from the lance-butt in honor of the Trinity, the Grace by the chaplain, and sit in silence to the rich meal provided to keep knights in first-class condition, their "poverty" being marked by the wooden platters and beakers. Out again in rank, to the Parliament where they relax and talk of old days.

A few such months, and the Preceptory of Temple Grafton in Warwickshire falls vacant, and he obtains his final billet as Commander there. His bailiffs to superintend the manors near and the outlying farms, to bring in the harvests, free of tithe, to the huge barns; to sell these profitably and send forward the proceeds to the Master in London; to make friends with the neighbouring barons and knights, entertain them with stories of adventure in the Holy Land, or retail the marvellous tales from England about Sindbad the Sailor, to look out for likely recruits, drill them till they were fit to send on to London; to die at last in a circle that reverenced him and would above his tomb place an effigy in mail and surcoat.

Such might be the normal career of a Knight Templar. His Order was long successful to stem the resurgent tide of Islam; and though at last expelled from Palestine, was preparing for a new career. But it fell a victim to the jealous nationalism of France; the king of that growing realm viewed askance this powerful body, whose great fortress just outside Paris

witnessed to the limitations of his own authority. Pressure on the Pope, sudden arrest, torture, distorted trials, executions, and at length dissolution of the whole Order.

If the rise of the Templars was the first instance of the Papal patronage of a community owning allegiance to Rome, like Friars and Jesuits afterwards, their fall was precedent for the dissolution of the Jesuits. As for the king, it was fitting retribution when the last days of the Temple at Paris saw king, queen and dauphin imprisoned there, to await their death.

The Hospitallers of Saint John

PILGRIMS to Jerusalem were always at the mercy of the lodginghouse keepers, even when they were Galileans desiring simply to hire a room where they might eat the Passover. When Constantine's mother built a new city, and people came from distant Aquitaine, a fine tourist traffic grew up. Charlemagne invented a new plan, and near the church of Saint John the Baptist built a Hospice where travellers from the West might find a home from home. This became indeed the centre of all Frankish life in the Saracen city, and its Rector gained such a position that even when the Crusade began, his Hospice was not interfered with. When the city became the capital of a feudal kingdom, he became most popular, for there were tales how when the Saracens had catapulted stones at besiegers, he had hurled bread to the hungry forces. He had to revise his plans, for now that all inhabitants were from the West, there was little need for a mere Frankish inn. There were of course many wounded, and the hospice naturally became a Hospital, while the former tradition was maintained by opening hospices at Jaffa where men landed, and at Ramah, halfway to the capital; then armed guides were provided to escort travellers.

Within a score of years the handful of men who had kept the hospice, were richly endowed with estates in every western land, patronized by the Pope, till their position in Palestine was quite transformed. Their establishment just South of the ancient Church of the Holy Sepulchre grew amazingly.

A lady from Rome saw a special call for women, and established an Order of nurses in connection, who spent their time off duty in prayer like nuns. Manors were set apart for the Hospitallers up and down the land, and they were asked to build and garrison a castle to check the foe at Ascalon. Soon a magnificent fortress at Kerak beyond the Dead Sea was given to them, and was enlarged. Such gifts involved that they widened out to embrace knights as well as inn-keepers and nurses.

Raymond du Puy saw the need of adjusting to the new conditions, and as the first "Master" drew up the Statutes and Customs, borrowing some ideas from St. Augustine. They show clearly the two sides of duty;—"Soldiers of Jesus Christ are designed only to fight for his glory, to maintain his worship and the Catholic faith, to love and reverence justice, to favor support and defend such as are oppressed, without neglecting the duties of Holy Hospitality . . Thus the Knights Hospitallers acquitting themselves truly of both these sorts of duties, are to wear on their clothes a Cross of eight points, to put them in mind of bearing always in their hearts the Cross of Jesus Christ, adorned with the eight virtues that attend it."

The knights learned a new art of fortification as they saw what the constant experience of the East had taught the Bysantines. The outer line was a ring-wall provided with bastions; within this was a second, of the same type; in the centre was a Keep, whose only entrance was high in the air, like our modern lighthouses. The Krak des Chevaliers became a most formidable frontier fortress, besides setting a pattern for stone castles in Normandy and London.

From that time the Hospitallers added to their medical work a military side very like that of the Templars. For two centuries the two Orders rivalled one another in the defence of the Holy Land, while the knights of St. John further remained true to their purpose of providing hospitality for pilgrims, and nursing them in illness. This was so fundamental that it was a maxim in the wards, the sick command, the hospitallers obey. The medical officers ranked high, dining at

the high table with the knights and the superior chaplains, while the serjeants and brethren and aspirants messed together, and the mere servants waited on them and ate separately.

The Order had branches all over the West, for both men and women; these last congregated largely in Aragon, in England at Buckland Sororum, in the Baltic at Schleswig; even in this century their Lutheran successors brought forth on anniversaries a wax model of the head of Saint John. Each country specialized in the supplies it forwarded, changing the produce of its manors for woolens, clothing, hospital accessories, wines, medical comforts, special diets. The head of each local house was called Master or Bailiff or Hospitaller.

When Jerusalem was recaptured by Saladin, who had massacred every Knight of both Orders after his victories in Galilee, he allowed a year for ten nursing brethren to evacuate the sick. The knights were soon replenished from the home bases, and came so much to the fore in the later days that the fortified port at Acre was renamed Saint Jean d'Acre. When they were driven from this last hold on the mainland to Cyprus, thorough reorganization was needed. This was even more urgent when the Templars were ended, and all their extensive properties were by papal authority handed over to the Hospitallers. As the mediaeval dream of an international Christendom was fading, different Langues were formed, for Provence, Auvergne, France, Italy, Aragon, Britain. And while at the head of all was the Grand Master, yet in choosing his seven Bailiffs he found it wise to select one from each Langue, much as a President in forming his cabinet is careful to have many parts of the United States represented. And whereas among these Seven the Hospitaller was most important, a new office was created in an Admiral, as fighting came to be chiefly at sea.

For two hundred years Rhodes was the centre of this sovereign Order. Its fleets and armies made themselves felt at Smyrna and Alexandria, till the new wave of Ottoman Turks broke on the Rhodian shore. It fell back once, but in 1523 a fleet of 400 vessels and 140,000 Moslems was irresistible. After

a siege of six months the Knights evacuated with dignity, first to Crete, then to Malta. Rhodes preserves many picturesque souvenirs of the long occupation, and now that it is under Italian rule, tourists can study at leisure the homes of the Langue with their ancient national shields above the gateways.

Another great blow came in western Europe, for the Reformation ended the flow of recruits from Britain and north Germany; though this was balanced by the formation of a Castilian Langue. The happenings in Spain and on the Baltic will need separate attention.

Malta quickly became a first-class fortress, able to withstand a siege of four months by the Ottomans. The knights resumed the initiative, were prominent in the battle of Lepanto, and sent a contingent for land service in Hungary and in Greece. Their galleys, rowed by Moslems in chains, often defeated the corsairs and freed their Christian slaves, while prisoners were so numerous that Malta became a great slave-mart. Their medical school became as famous as the university of Salerno, and their hospital was the model for all Europe.

On the military side the Turks proved apt pupils. They saw the importance of a permanent fighting force, with no domestic ties, linked firmly by their common soldierly life. So year by year they exacted from their Christian subjects not only money, but a tribute of boys, who were trained as Moslem soldiers. These came to be known as Janissaries, the backbone of the army, the terror of the Danube, the power behind the throne, the scourge of the country, till the standard of the Prophet was unfurled against them in a holy war, a hundred years ago, and they were exterminated. They rose in imitation of the Hospitallers, they fell as the Templars had fallen.

Meantime the Order collapsed into ignominious obscurity when Grand Master Hospesch surrendered Malta to the French. That he salved his pride by carrying off the hand of John the Baptist shows the perverted ideals that obtained. As a fighting force it disappeared, as an aristocratic preserve it is intensely narrow and idle, yet under Austrian patronage it did revive some care of the sick.

In Elizabeth's reign the English Langue lost all its property, and emigrated to Malta; future recruits were rare, though James II and his descendants did keep up the tradition till a new Anglo-Bavarian Langue was instituted. Thus in England the memory of this eastern connection faded out; "Baghdad" became Baldock, Boston wondered why it had a Jerusalem House, "Mons Sancti Johannis" was metamorphosed into Felixkirk, and Saint John's Wood is not remembered as the hunting ground of the Grand Prior at Clerkenwell. A charter given by Philip-and-Mary lay dormant till a hundred years ago it was used by Protestants to claim legal recognition. The military side is represented only by elaborate titles; on the original medical side there has risen the St. John's Ambulance Association whose work to train amateurs in giving first aid has spread through the British empire. With a new royal charter the Venerable Order is buying by degrees some of the ancient properties, notably the headquarters in Clerkenwell, with the old gateway and what remains of the Priory church; here a royal prince was recently installed as Grand Prior. At Jerusalem the original church of St. John is now the crypt of a newer church, while the arcades of the great hospital form a market. A new hospital has been founded by the Order specially for ophthalmia, that curse of the East.

The Teutonic Order and the Johanni Terorden

TEUTONS and Franks have seldom got along together. Charles the Great did indeed rule over both, and it was he who founded the first Hospice in Jerusalem. But when in that very quarter the Hospice of St. John became so famous after the first crusade, and the Hospitallers took shape, then the Teutons demanded separate quarters for themselves, so that Pope Celestine bade the Hospitallers establish a hostel for them, with a staff purely Teutonic; this arose close to the church of St. Mary the Virgin. Fifty years later, the emperor Friedrich Barbarossa, with the king of England and the king of France, went on a third crusade to try and recapture Jerusalem from Saladin. The emperor was drowned while bathing, the kings quarrelled, but they did reach Acre on

the coast and besiege it. Under its walls, merchants from Lübeck and Bremen contrived a tent out of their sails, where the German wounded were nursed. When these crusaders captured the town, a permanent hospital was established within its walls, with a church dedicated to St. Mary the Virgin, a token of their hope to recover Jerusalem. The Emperor Heinrich VI organized another crusade and brought great German reinforcements. He established also a hospital at Barletta, a hundred miles up the Italian coast from Brindisi, connected it with the Acre house, endowed it with a rich monastery at Palermo; so that in 1198 the magnates of Palestine recognized the existence of a third Order.

Organization proceeded apace on the double lines of the Hospitallers, medical and military. Popes and emperors recognized it, and conferred privileges; their badge was a black cross on a white habit. It was wholly Teutonic; emperors desired a fighting force depending on them, available against turbulent feudatories or against the Popes. The new Order opened hospitals at Halle, Coblenz, Nürnburg and elsewhere, organized provinces within the Empire, and thus interested the Teutons deeply in the conquest of Palestine.

Their great opportunity came under Friedrich II. He had in youth vowed to go crusading, but was not able to sail from Brindisi till 1227. As sickness obliged a return, Pope Gregory IX excommunicated him for not going, and summoned him to purge his offence; he simply neglected the Pope and started afresh, whereupon a second excommunication was pronounced. This deterred the Templars and the Hospitallers from joining him, but the Teutonic Order supported him. He had no need to fight, a treaty with the Sultan gave all that pilgrims wanted; the port of Jaffa, Nazareth, Bethlehem, Jerusalem. Into this he made a triumphal entry with his wife Iolanthe, escorted by the Order, reopened the Church of the Holy Sepulchre, and with his own hands crowned himself and his wife. The Templars paid for their aloofness by his not bargaining for the Temple. The German church was restored to the Teutons, who were contemptuous of the interdict pronounced by the enraged Pope, and they resumed their care of the pilgrims.

Other infidels than Moslems were much nearer to their home lands; pagans in Transylvania and in Prussia. Attempts had been made to win these, but peaceful missionaries had been killed, and the Swordbearers were too few. Germans were already beginning their Eastward Thrust, and the missionary bishop invited the Order to come to heathen Prussia on the Baltic, where Letts and Slavs might be won to the Cross. Their recruits felt more attraction here than to Palestine, so when Acre was regained by Islam, headquarters were transferred first to Venice then in 1309 far away to Marienburg on the Vistula, above Danzig. Hulking stone castles arose on the Syrian plan, but even more massive. The natives were subjugated if not Christianized, Teuton colonists appropriated the land and built such cities as Kulm, Thorn, Marienwerder. There was no king, duke, count; the Order was supreme, its chiefs being the Grand Master and the Hospitaller. Teutonic efficiency was splendidly displayed, as also Teutonic arrogance and pride of birth; there never were more than a thousand knights at one time, but they were irresistible. Hospitals were established, notably at Elbing, and staffs of sisters were installed; schools were founded, while within the Order law and theology were studied.

The Order attained its zenith in this fourteenth century; its fleets kept order in the Baltic, the Hanseatic League flourished under its protection, and at length the duke of the Lithuanians became Christian when he married the heiress of Poland, all his subjects naturally following him. The missionary work was complete, Christianity was established. But there was no vision to choose a new field, to think of extension among Finns or Tatars or Mongols; the Order settled down to govern in a paternal spirit, not recognizing that therein it began to decay. For it blocked the access of the Poles to the Baltic, and this nation had no mind to be hindered. The Order sustained a disaster in 1410 at Tannenburg, most of its army being destroyed; Hussite troubles checked the flow of recruits, and discontent showed itself on every hand. Hereditary nobles leagued with the towns, and in a short time the proud Order sank into vassalage to Poland, except that in

Germany the knights subsided into a mere aristocracy with no corporate aim.

A middle group continued in touch with Germany, but when it chose Albrecht of Brandenburg as Grand Master, it acquiesced in his following his friend Luther, abjuring his vows, marrying, and becoming a hereditary duke under Poland. Within a century this outlying duchy fell to the markgraves of Brandenburg, who declined to recognize any claim from the remnant of the Order. And indeed, when they as Electors, wished a crown, they obtained their royal title as kings of Prussia, with Königsburg as their capital. A more easterly group did conquer up to the gulf of Finland, but could not maintain its independence with Muscovy and Poland waxing greater; so its Grand Master followed Albrecht's example, and became duke of Courtland, vassal of Poland.

The Order did remain in nominal existence with estates dotted about the Empire, till Napoleon swept away so many anachronisms. Two remnants may still be found, a Protestant in Utrecht, and an Austrian which till recently maintained a few hospitals. In the war and revolutions of the present century, Baltic barons were massacred, Muscovite dominion was thrown off, and there emerged at length industrious peasants of Estonia, Lithuania, Lettland, with their own languages, but inheriting from the Teutonic Order a German culture and a Protestant faith.

When the Markgraf of Brandenburg, like his kinsman Albrecht, adopted Lutheranism, and his subjects followed him, there was at Sonnenburg a bailiwick of the Hospitallers of Saint John which entered on a strange career. It strove to keep a foothold in that Order, forwarded contributions through the German Langue to Malta, and sought confirmation of its local appointments. But no vow of celibacy was taken, recruits were no longer sent forward, even locally no nursing seems to have been done. It degenerated into a rich circle of nobility, co-opting its members as do the city Companies of London. When in the Napoleonic wars its properties vanished, Friedrich Wilhelm of Prussia recon-

stituted them as honorary knights; forty years later the next Friedrich Wilhelm reversed this action, and the "Evangelical Johannites" claim succession. They certainly have inherited the ideals, for the prime obligation is to support medical service; in the Teutonic wars of 1864, 1866, 1870, they rendered help, and till thirty years ago they were maintaining fifty hospitals. To this they were led through Syria, when the Druses were persecuting Christians. They established a hospital at Beirut, in which doctors operated from the Syrian Protestant College, while the Kaiserswerth Deaconesses nursed. These good Sisters also had a hospital and dispensary at Jerusalem.

Three Military Orders in Spain

WHILE the Templars, Hospitallers and Teutons began their careers in Palestine, there was another wing of Islam in Europe itself. Though the Moslems had been defeated and expelled from Gaul, they had destroyed nearly all Christian rule in Spain, and established the Emirate of Cordova. The petty princes of Asturia, Portugal, Leon, Castile, Aragon, were sorely taxed to combat these Moors and regain the peninsula for Christendom. But when in Palestine the idea was evolved of a permanent celibate army, a new factor entered here.

A frontier castle was captured at Calatrava on the Guadiana, and was entrusted to some Templars. As they were but recruits preparing for service in Palestine, they failed to defend it. Happily a monastery was near, which had been founded from France, adopting the strict new Cistercian Rule, with abundance of lay brethren. Among these was a skilled knight, who persuaded the abbot to volunteer in lieu of the Templars; the offer was accepted, and 1157 saw this development at the monastery. The Cistercians were still plastic, and Bernard had been most eager to preach a second crusade, so they could hardly refuse to let their own members fight; yet it took a generation to see that this was no isolated aberration. When the knights actually captured Cordova, a General Chapter of the Cistercians drew up a special Rule for them, retaining them in obedience and visiting them from

Morimond in Burgundy. The choir-monks soon found it happier to quit the knights and live separately, while chaplains were engaged to conduct worship for the warriors. They proved their efficiency by regaining Calatrava in 1212.

Within six years a parallel body, the knights of Saint Julian, also on Cistercian lines, were entrusted by them with a town on the Tagus a hundred miles above Lisbon, Alcantara; and they soon took its name as a title of their own Order. The two brotherhoods pressed forward, establishing post after post, till the back of the Moslem power was broken by the second capture of Cordova in 1235. The question arose of transferring their energies to Palestine, but this was deferred so long as the province of Granada remained Moslem. The Orders consolidated their position, till Calatrava could draw for its knights on 56 commanderies, and Alcantara had 50 more. They could put in the field perhaps a thousand apiece, each with his retinue of squires.

A third Order was of a different nature. The tale was fondly cherished in Spain how the apostle James son of Zebedee had evangelized in the peninsula; and at Compostela near the Atlantic coast of Galicia this Sant Iago was the patron saint, his body having been miraculously translated thither. Had there not been a battle against the Moors after the ignominious tribute of a hundred maidens had been refused? had not the apostle come forth on a white charger to strike a blow on their side? did not the Breviary acknowledge "Thou wast seen in battle, most skilled with steed and sword, overthrowing the raging Moors?" All Christendom sent pilgrims thither.

So the name was invoked by knights, who after some quarrels between rival kings took up their headquarters at Ucles in the central highlands. They banded together on a Rule influenced by that of Saint Augustine, but in 1175 a papal Bull made the concession that each might be the "husband of one wife" as Paul had enjoined for Elders. This promptly made them most popular, and when they copied the Hospitallers in providing escorts for pilgrims to Compostela, they took the lead. Property was given them not only in Portugal, but

in France, Italy, Hungary, even in that Palestine which they never intended to visit. They at length drew from 83 commanderies, and maintained five hospitals. They saw the value of sea-power, and obliged every novice to serve at least six months in their navy.

Unhappily the rivalry between the petty kingdoms prompted not only rivalry between the Orders, but schisms within them. Spain has always been hard to integrate. When however Ferdinand of Aragon wedded Isabella of Castile, and Grana was reclaimed from Islam, their work in Spain was done. It does not seem to have occurred to them to cross the straits and reclaim north Africa, where Saint Augustine's church had vanished. Ferdinand took only a narrow view, and instead of pointing them to this natural destination, he was content to assert his authority over them; this was made hereditary by Pope Adrian, who placed all three Orders under the crown.

Columbus might have quickened their imagination when he planted towns to Sant Iago in Hispaniola and Cuba.

Knights in plate armour, astride horses, however obsolete in Europe in the days of gunpowder, did win marvellous victories over the empires of Mexico and Peru; but the Orders left this to mere adventurers on the military side, to Friars and Jesuits on the religious. The knights of Calatrava and Alcantara in 1540 obtained leave to marry, and tended to mere rich domesticity. One more opportunity was given them when Philip collected a great Armada to reconquer his lost kingdom of England, fast lapsing into heresy. But we hear nothing of their galleys in the motley fleet, we hear nothing of bodies of their knights embarking; while the duke of Parma was relying on tercios of infantry, no longer on squadrons of calvary. The Orders sank into sloth, closed their ranks to all who were not of noble descent, and when in 1640 they were again invited to military service, they discharged it by deputy, simply equipping a regiment which long bore their names. The king still bestowed commanderies which carried wealth, but when the Napoleonic wars swallowed these, their last excuse was gone.

A review of all these medieval Orders will convince that however great their zeal, it was not according to knowledge.

All honour to them for seeing that spreading the gospel was not for priests alone, but was the duty of every Christian; that the succour of the sick would win the approval of the Judge. But whereas Paul had regarded himself as an exception in remaining untrammeled by family life, they chose celibacy as their ideal, and took vows which Christ had never asked. More serious still was it to forget His warning that those who took the sword should perish by the sword, to think that his kingdom was of this world. It is pleasant to remember that such truths came home to the son of a knight in Majorca, who had helped reclaim it from the Moors. Ramon Lull gave fifty years to try Persuasion, wherein he won the crown of martyrdom. He was practical in proposing missionary colleges to study Arabic, and prepare men with argument; he was devotional, and in his Life of Contemplation declared:

"Since, O Lord, it seems better to win the Holy Sepulchre and the Holy Land overseas by preaching rather than by force of arms, let holy religious knights go forward and fortify themselves in the sign of the Cross, and fill themselves with the grace of the Holy Spirit, and go to preach to the infidels the truth of Thy passion, and pour out for love of Thee all their tears and all the blood of their body, even as Thou didst for love of them." Not the Via Triumphalis of Rome, but the Via Dolorosa from Gethsemane to Calvary.

Expository.

The Social Imperatives of the Kingdom of Heaven On Earth.

An introduction to the study of the Sermon on the Mount in its relation to the social obligation of Christians.

By F. W. Eberhardt, D.D., Paris, Ky.

The ever increasing emphasis placed on the study of social problems in every department of human welfare justifies a new approach to the subject from the point of view of the life and teaching of Jesus Christ. He is the world's supreme social arbiter. The authority of his divine leadership; his life of perfect altruism; the all comprehensive wisdom of his teaching, and the commission given by him to his followers must now, as never before, be understood and accepted, else all the attempts to solve the enigma of a world so "out of joint" will be of no avail.

Never have the questions of social security, social justice and social happiness been so earnestly studied by thoughtful, unselfish, enlightened minds, seeking to ameliorate the condition of the poor, distressed masses of humanity. Touched with compassion, like the Master, as they see them scattered and exploited to their undoing, churches, schools, legislators, labor organizations, business groups, women's clubs, etc., are seriously studying the situation. Most of their efforts are futile and will continue so until co-ordinated under the spiritual leadership of Jesus Christ.

A constantly widening stream of books, magazines and newspaper articles, trade journals, religious publications, tends only to confuse the mind of even the sanest research workers. Sermons, radio addresses and public debates keep up the agitation. In spite of it all we are still perplexed and afraid, all because the root of the evil is not perceived. Radical revolutionists are forcing a social upheaval more threatening than the French Revolution.

Research, agitation, experimentation are not enough. Society can never be properly adjusted until it gets into harmony with God. As long as the hearts of men are sinful no amount of legislation or co-operative schemes can escape the peril of unscrupulous self-seeking. Carefully constructed reservoirs are of no value if the water supply is impure.

There is but one satisfactory remedy for the social chaos of our day. Jesus Christ, living and operating through his followers individually and through his churches collectively, is that remedy. The churches, however, as churches, must avoid entanglement with organized co-operation schemes. As a citizen the Christian must use his franchise in every legitimate way for promoting and encouraging all forms of legislative enactments that have as their aim the improvement of social conditions. The churches, however, have a distinctive mission. Theirs it is to purify the social stream, not to build reservoirs. For this they were ordained of their Lord.

Therefore, the charge so often brought against the churches: that they have failed to bring in a better social order, is fallacious. When, then, the question is asked, "Is the church, as a society, to have any significance for a movement which is permanently ambitious to elevate the masses that as yet have little share in a Christian civilization?", the answer is, yes, but not through the churches or organized commissions within the churches. As has been said, and well said: "Church authorities, synods, presbyteries, etc., have to avoid even the appearance of supporting a political movement either communistic or anti-communistic."

Did our Lord leave a social program for his disciples? Many say no. True he lift no system of social legislative formulae even as he left no mechanical system of arbitrary authority with its pontifical totalitarian claims. The tragic apostasy of the church in adopting the latter should be a warning against the perversion of seeking to adopt the former. He did, however, give a social mission, which if fully understood and practiced would go far toward correcting the economic evils which have for so long cursed all human relationships, and would make more effective all co-operation and material legislation for human betterment.

Much has been accomplished. The world has come a long way from the slavery of the great empires of Asia and Europe, the serfdom of the feudal system and the grinding misery preceding the industrial revolution of the eighteenth century, to the social status of women, children and all wage earners today.

True, there remains yet much land to be possessed. Profound gratitude is due, however, to these philanthropists who in the name and spirit of Christ have paved the way for Christian workers of the twentieth century. Domestic slavery is practically abolished. The horror of prison conditions, child labor, unsanitary working environments are likewise largely evils of the past. The sick are cared for in well equipped hospitals; so too, the blind, deaf and mentally infirm. Temperance reforms go hand in hand with efforts to control the social evil; public education is available for all, and freedom of religion is the heritage of millions.

All these, and much more, are the direct and indirect results of the influence of Him, who as the Son of God, saved men from the condemnation of eternal death, and as the Son of Man went about doing good, "healing humanity's hurt," leaving to his disciples the commission to follow in his steps. He came into the world to save sinners from eternal death. He came also to remove the burden of sin for the victims of the age-old curse, on earth. Today, as never before, the time is auspicious for Christians to know and practice his social teachings.

The social demands of Jesus are apparent in all his teachings. In a special way, however, they are grouped in Matthew 5-7 and Luke 6. The so-called Sermon on the Mount is the social manifesto of the King for his subjects, his social program if you will, given for a definite purpose. It is a declaration of their mission to the world and points to the essential conditions of success.

The keyword of his last great commission is GO. The keyword of this, his first great commission, is BE. The disciples had been chosen and ordained as heralds of the new Kingdom of Heaven, their field and method of approach designated.

Now they were to be instructed as to the manner of men they must be in order to make their ministry successful, just as now missionaries to Home and Foreign fields are informed as to their work but, above all, as to what they must be in their daily and hourly life before those whom they are sent to help.

With infinite pity Jesus beheld the multitudes of lost, hopeless, dying men and was moved with yearning compassion for them. Upon the twelve he urged the importance of prayer, prayer that the Lord of the harvest might thrust forth laborers who would care for these needy ones. Then he called on them to answer their own prayers; to go and proclaim the coming of the Kingdom of Heaven and to do those works of mercy he himself had been doing and would continue to do until the cross marks the end of his earthly ministry. "As my Father hath sent me, so send I you." The two are inseparable. Saved for the life of the Kingdom of God in Heaven. Made whole for the life of the Kingdom of Heaven on earth! This is the significance of the sermon. Here are set before us the qualifications necessary for both commissions.

But what is the Kingdom of Heaven and what are its imperatives? From Augustine to Macintosh in his thought provoking "Social Religion" writers have sought a satisfactory answer to this question. Jesus Christ most certainly preached it, whether as a Jewish idea, or as a divine revelation. He not only preached it but gave it as one of "these sayings of mine" which have come down through the ages. It is affirmed that "not what Jesus said but what he did is of most importance in understanding the movements of history." The two are inseparable. Had he been only a man, even the best of men, what he was and did would in all likelihood be forgotten save by students of antiquity. What Jesus said, he said with all the authority of heaven and earth for time and eternity.

Concerning the Kingdom of Heaven he said five things of vital importance in this discourse.

1. It was to be something that would bring hope to a benighted world—a gospel. Matt. 4:23.

2. It was to be something for which the disciples should pray: something that was to link heaven and earth: something associated with the will of God. Matt. 6:10.

3. It was something in which the poor in spirit were to have special privileges. Matt. 5:3.

4. It was something belonging to those persecuted for righteousness sake. Matt. 5:10.

5. Finally it was something to be sought for, something associated with the righteousness of God. Matt. 6:33.

Concerning the nature of the Kingdom he preached, in John 18:36 it is recorded "my Kingdom is not of this world." Rom. 14:7; 1 Cor. 15:50. So it is not an earthly political organization like the Theocracy of the Old Testament or the kingdom of the house of David so dear to the Jewish hearts.

A comprehensive working definition based on the above might be formulated as follows: The reign of God on earth through the indwelling of Christ by the Holy Spirit in the lives of men, women and children, whereby their intellects, affections and wills are motivated by the spirit of Heaven in all their relationships to God and man.

The imperatives of the Kingdom embrace the threefold charges of Christ to his disciples as this sums up all the other direct commands in the discourse.

This threefold charge may well be considered the theme of the sermon.

1. (By inference) be a conserving influence among men on earth. 5:13.

2. Be a light to direct men in the way of truth. 5:16.

3. Seek to bring in the reign of God in the lives of men. 6:33.

So we do not have here a plan of salvation. That is presupposed, announced, as it was, by John the Baptist, John 1:29, and by Jesus himself, John 3:3-16; and by the symbolism of baptism. Again, the sermon is not a complete system of ethics, nor a social gospel as such. There is but one Gospel, the good news of salvation from sin through the atoning work of the eternal Son of God, 1 Cor. 15:1-4. The fruitage of this Gospel, however, must be manifest in the changing of society.

In this way only can the prayer for the realization of the Heavenly Father's will be sincerely offered.

"Here is no call to mere submission. It is not a counsel of quietism. It is no inhibition on energy of will and of action. It is just the reverse. The example of Jesus and all his words when they are understood are a challenge and encouragement to the most active energy of our wills. When I pray for God's will to be done on earth as it is in heaven, if it is at all true praying, I am putting myself into the course of the infinite energy of God; am making myself a medium and expression of that energy. When my will is harmonized with the will of God his omnipotence becomes active in the sphere of my responsibility and activity. What I do, he is doing."

"When we have been in conference with the Father until we have learned his will we come forth, as Jesus always did, with a passionate earnestnes that declares, 'We must work the works of him that sent me while it is day, for the night cometh when no man can work' (John 9:4). Here, in the intimacy and soul-labor of prayer, man becomes a fellow-worker with God and becomes wholly committed in will and action to the purposes of God, so that God worketh in him and he in God to the end of willing and doing that which is well-pleasing unto God (Phil. 2:13)."

("Thou, When Thou Prayest," Carver. Page 51:13-24; Page 52:, lines 11-12).

All divine revelation begins with a statement of man's duty to God. From this, inevitably, arises his duty to his fellows. The ten great principles of the Mosaic law demand first, that God should have supreme honor, then because all men are God's creation, these must be dealt with in righteousness and mercy. The message of the prophets may be summed up as follows: Get right with God, and know that this involves getting right with your neighbor. This is the sum of true religion and the epitome of all true prayer. Christ was himself both Son of God and Son of Man. As such he brings men into right relationship with God as Father, then commissions them to be his ministers for social well being of men on earth.

But the sermon assumes a regenerate discipleship. It is deeply spiritual. Its precepts and commands can be practiced

only through the vitalizing indwelling of the Holy Spirit. Thus equipped, Christians can meet and challenge every perversion of the social order. This is their mediatorial privilege. For this a world in misery is crying, seeking a remedy the Master has placed in our hands and we are blind to its worth; unwilling to acknowledge its authority in our daily living, like Hamlet speculating on the "to be or not to be" while the position of a rightful king and soldier is usurped by profane agitators and spoilers.

Thus understood the discourse is definite and logical. To call it "The new Sinai," or "The Magna Charta of the Kingdom" is to limit its scope. It is as though the King in sending forth his workers on their mission of mercy is saying: "In meeting the challenge of social injustice and consequent misery be what I am and do as I do." Here is the panacea for the "world sorrow" of today.

The discourse in Matthew is a well organized sermon. Without doing violence to a flexible process of exegesis we observe a well defined text, a brief introduction, several main divisions with subdivisions, and a strikingly powerful conclusion.

With one important transposition, unity and progression can be obtained. This with one or two other unimportant changes will in no wise interfere with the main current of thought.

Given then the general subject, "The Social Imperatives of the Redeemer's Kingdom on Earth," the following outline is suggested:

The Introduction. Matt. 4:23—5:2.

1. The occasion and place. 4:23—5:1.

2. Those addressed (1) The multitudes; (2) The disciples.

3. The teacher. He taught them (disciples) in the hearing of the crowds.

I. The Text, Matt. 5:13-16. Here their mission is clearly set forth. The true followers of Christ are left in the world to be a conserving and enlightening influence in the social order on earth. This is an individual duty for all Christians, but most of all for Christ's ministers in every sphere of service.

II. MATT. 5:1-2 contains a statement of the essential elements of character necessary in order that the missionary or other Christian worker of the Kingdom might be a conserving and enlightening influence in the social order. Only a Beatitude Christian can fulfil these requirements.

III. MATT. 5:17-42. In order to be what salt and light are in the world of nature, the disciple must live and work in the moral world by the inner law of the spirit rather than the outward law of the penalty.

IV. MATT. 6:1-18. To accomplish one's mission as a Kingdom worker, bringing healing and spiritual understanding, right motives are essential. Almsgiving, fasting and prayer must be motivated by the desire to please God, not man.

V. MATT. 6:19-34. As an enabling influence in meeting the challenge of social evils, correct emphasis on the things men strive for is of the utmost importance; resting the desires of the heart on heavenly treasures, rather than on earthly; serving God and not mammon.

VI. MATT. 7:1-11. In carrying out their stewardship of redemption service, the disciples are taught the true standards whereby they must judge themselves and others. They must, with open minds discriminate between things holy and profane, between self faults and neighbor faults; but must not usurp the place of the rightful judge, who alone has the authority to condemn and pronounce judgment.

VII. MATT. 7:12 and 5:43-48. These two passages contain the most vital teaching of the New Testament as they set forth the standards of conduct. These are as follows:

1. The standard of *"lex talionis"* is forbidden.

2. The standard of *"the law and the prophets,"* is permitted only as a stepping stone to the true standard. (Jesus never called it the golden rule).

3. The perfect standard, "Ye shall be perfect as your Father in heaven is perfect." Not simply because your Heavenly Father is perfect but with the perfection inherent in the very being of God the Father.

VIII. MATT. 7:13-27. To safeguard the exercise of the foregoing requirements the Lord enjoins upon his co-workers the

need of self-examination in their relation to false teachers and their teachings.

CONCLUSION. MATT. 7:28, 29. Effect of the discourse upon the hearers.

Whatever may be the theory as to the critical conclusions concerning these three chapters, and it must be conceded that the critics in no wise agree as to these conclusions, it is clear that they contain a unified, coherent compendium of social duties for the individual followers of Him who only has supreme authority based on wisdom and love; an epitome of what he himself exemplified while on earth in the flesh. This example every Christian should follow.

Soul winning is indeed the first great business of collective Christianity—the churches. It is not the only business, however. Truly to follow in the Master's footsteps one must labor to improve living conditions of unfortunate underprivileged people just as the missionaries in Africa and China have always done and must continue to do until our Lord's return. In this spirit the Howards, Shaftsburys, Wilberforces and other social apostles of England and America have devoted every faculty of their being. The two aspects of the Christian duty are inseparable. Moody, Spurgeon, Truett are outstanding examples of men who, obsessed with a great soul winning passion, were likewise mastered by unceasing desire to

"Raise the fallen, cheer the faint,
Heal the sick and lead the blind."

When, therefore, it is contended that, "religious idealists, who strive to increase the sense of moral responsibility can serve a very useful function in society in humanizing individuals within an established social system and in purging the relations of individuals of as much egoism as possible," the answer is found in these sayings of the great Teacher. Only it is plain to be seen that in his eyes it is with the individual and not with the group that the work begins.

The assumpton that "the principle of cross-embracing love is only a theological theory in the pulpit and that this cross-

embracing love must become the essence of the economic movement," must inevitably prove a stumbling block in that it implies that Christian social service must be organized as something outside the churches. Christ did not so teach. He laid the social responsibility upon every redeemed child of God, these in turn must practice his teaching within the sphere of the corporate life of the church; then as citizens of a Christian commonwealth, Christians must render unto Caesar, by vote, taxation and co-operation the utmost of the things that are Caesar's.

A hungry, suffering, sinning world is waiting for the sunrise of a new day. The way of healing has been provided. Shall we call him, Lord, Lord and do the things he enjoins? To guide into a better understanding of his will is the aim of this introduction.*

*The foregoing discussion was prepared as an introductory chapter to a book length treatment of the entire discourse in Matt. 4:23 to 7:29, for which the writer had prepared full notes, but which, owing to advancing years and "oft infirmities," will probably never be completed. As the introduction stands it is obviously incomplete but contains enough to make a tolerably clear demonstration of the thesis. F. W. E.

Paul's Handicap.

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The pre-eminence of the Apostle Paul as a Christian statesman, missionary and author cannot reasonably be denied by anyone who has read carefully his Epistles and the record of his life in the Acts. He grows into the esteem and affections of the devout student of his achievements and writings.

Yet it may seriously be wondered whether we have been given a full and true appreciation of him who most assuredly "labored more abundantly than they all" (1 Cor. 15:10) until we have a clearer conception of the conditions under which this "No. 1 Christian" actually labored. With the Jews fighting fiercely for circumcision and (their interpretation of) the Law, and the Greeks holding out for good works, what was the great obstacle within his own body that gave him so much additional embarrassment and discouragement?

After consulting the scholars one is impressed with two things; first, they are satisfied that they know what Paul's physical weakness was *not;* second, they dismiss the matter altogether too quickly, which means that there still remains something to be added.

Fully aware that there is hazard in challenging the conclusions of recognizedly eminent scholars, I am nevertheless constrained to undertake a new, and I trust fresh, approach to the subject, which I do modestly, with the frank acknowledgment that my position does not settle the matter, although, it has been arrived at after much careful consideration of the avaliable facts, particularly of Scripture, together with observations which I feel myself in a peculiar position to make.

The only passage giving any definite possible clue as to the nature of Paul's physical malady is Galatians 4:15, " . . . for I bear you witness that, if possible, ye would have plucked out your eyes and given them to me" (ASRV). It is interesting to note that outstanding scholars do not accept the theory that the reference is to defective eysight, and also that they dismiss it superficially with such scholarly terms as "I think" and "it seems" and are content to call the theory "precarious."

J. B. Lightfoot (St. Paul's Epistle to the Galatians, p. 176) gives to εἰ δύνατον the interpretation, *"if it had been possible,* if you could have benefitted me thereby, you would . . have given me that which is most precious to you," but proceeds to compare καὶ τοὺς ὀφθαλμοὺς, precariously, with the Old Testament phrase, "keep as the apple of one's eye" (e. g. Ps. 17:8); he then refers to a footnote on a lengthy discussion of "St. Paul's infirmity in the flesh," to which reference will be made later.

"The inference from the reference to the eyes that Paul's weakness of the flesh was a disease of the eyes, though slightly favored by εἰ δύνατον in preference, e. g., to εἰ ἀναγκαῖον is very precarious." So says Ernest DeWitt Burton in his volume on Galatians (p. 244), adding a little farther down the page, "Of mention of the plucking out of one's eyes as an act of self-sacrifice no example other than the present has been pointed out."

G. G. Findlay in the *Expositor's Bible* (The Epistle to the Galatians, pp. 276f) proceeds to build up a splendid case for the defective eyesight theory. "How few men," he writes, "would have humility enough to refer to a circumstance of this kind; or could do so without loss of dignity. He felt that the condition of the messenger might well have moved this Galatian people to derision, rather than to reverence for his message." He then asks the question, "Is this no more than a strong hyperbole, describing the almost extravagant devotion which the Galatians expressed to the Apostle? Or are we to read the terms more literally?"

Findlay forthwith (p. 278) proceeds to clinch the case in his effort to discount it: "This conjecture has much to recommend it. But it finds a very precarious support in the text. Paul does not say, 'You would have plucked out *your own* (A. V.) eyes and given them me,' as though he were thinking of an exchange of eyes; but, '. . . . *your eyes* . . . '—as much as to say, 'You would have done anything in the world for me then,—even taken out your eyes and given them to me.' " (See Lightfoot, p. 191, footnote). Findlay mentions but

discounts other possible references to Paul's being of weak eyes. He detects irony in this phrase . . .

Paul could have been ill in Galatia, as the context may perhaps suggest, and could still have had this permanent affliction.

Burton's reminder that here is the only example of such self-sacrifice and Findlay's point that the phrasing τοὺς ὀφθαλμοὺς ὑμῶν instead of τοὺς ὑμῶν ὀφθαλμοὺς which would mean "your *own eyes*," are weighty arguments *in favor* of Paul's having weak eyes. No one who appreciates the value of perfect physical vision would be so absurdly extravagant as to *waste* so precious an asset; nor would so intelligent a man as the Apostle be so pretentious as to suggest that they would have done this for him, *unnecessarily*.

Paul is building a strong case for these erring Galatians, the strongest he can possibly establish. He does not begin, as is his wont in his other Epistles, with thanksgiving (χάρις) for them, but launches immediately into the subject, and stays with it till the very last paragraph. He would not unwisely *weaken* his argument with fanciful hyperbole. Here is a further opportunity; they were very considerate during his sojourn among them, so much so as to manifest their willingness to exchange their own perfect eyes for his imperfect ones. Remembrance of their former attitude should certainly bring in its wake remembrance of their like receptive attitude toward the Gospel of Grace.

This is plainly evident as Paul takes the pen from the amanuensis, between verses 10 and 11 of chapter 6, and begins writing in his own style, "See with what large letters I write to you in my own hand." Was it for emphasis that he resorted to these large letters (which is clearly the meaning here)? Undoubtedly it was, but the question is whether this is the only time he uses big letters. Thinks Findlay (p. 422), "This device Paul employs but once. It is a kind of practice easily vulgarised and that loses its force by repetition. . . ." Nothing, however, in this or other endings, indicates this; certainly this sole reference to the size of the writing proves

nothing in other cases This is not, of course, the only time Paul takes the pen.

If he wrote in this manner *merely* for emphasis, would he be so pedantic—certainly out of keeping with the high tenor of the rest of the Epistle—as to call attention to it so crudely? Were this device so ineffective as that, what would be the sense in employing it? More acceptable is the inference that these Galatians who had been so sympathetic with respect to his infirmity during his extended visit with them, would now be reminded forcefully—at least, so hoped this confirmed Apostle of salvation by χάρις alone—of their former attitude toward both him and the Gospel, *the only* Gospel, which he had delivered to them. I most humbly and sincerely challenge the "precariousness" of such thinking.

One might even go one step farther and assume, unprecariously, that they had during his sojourn with them seen him take a pen and write out in this wonted style similar large letters. In the other Epistles, because of apparent forgeries in his name, or perhaps merely as his signature (cf. 2 Thes. 3:17), this indicated the genuineness of that particular Epistle. Here it would have the added significance of emphasizing the earnestness of the purpose behind those forceful arguments embodied in the Epistle, which Paul himself in his own hand now proceeds to summarize in the succeeding verses. Truly Paul *was* "all things to all men . . ."

Why, then, would he not disclose the nature of his σκόλοψ τῇ σαρκί given to keep him from lifting himself too exceedingly, when writing to the *Corinthians* (2 Cor. 12:7)? That would have been an obvious error when writing to those vaunting Corinthians who were glorying in their "flesh," and casting aspersions or reflections on him; "His Epistles," they declared, "are heavy and strong, but his presence of body weak and his word of no value" (2 Cor. 10:10). Remind *them* that he had weak eyes! why, that would be just what they wanted! There are those who are ever alert to magnify such bodily weaknesses, as Paul, were he so afflicted, would be acutely aware.

Lightfoot discusses (Galatians, pp. 186-191) the nature of this "thorn" at great length, pointing out its striking likeness to the malady of King Alfred of England, epilepsy—which necessarily proves nothing other than the similarity of external symptoms. Paul's σκόλοψ could easily, of course, refer to a recurrent headache, or epilepsy, as Lightfoot and others prefer to suppose, yet there is absolutely nothing in this statement or its context to prevent its reference to defective vision in keeping with Galatians 4:15. Although weak eyes would be present with him unremittently, there would nevertheless be periods during which its presence might lie dormant in the background of his consciousness, allowing him to go his happy way till a fresh circumstance—perhaps when he would least have wanted it—would bring it again into painful prominence; such is the manner with afflictions of this character, always present, occasionally less prominent. When those thoughtless Corinthian trouble-makers brought it up before their fellow-members, what else could Paul do but refer to it, and in this careful, thoughtful manner?

Is one who has visions necessarily subject to epilepsy? A few great writers have been of this opinion. Without discussing further this epileptic theory, which is familiar to most of us anyway, let me set forth two plausible answers. In the first place, it is not at all amiss to suggest that those who are deficient in one respect may—if they do not succumb to their ill fate—be especially endowed in another direction as a possible compensation. In the second place, perhaps really a more adequate explanation of the first point, it is definitely true that those who are not in a position to employ one faculty have greater facility with another. In the case of lack of physical vision, it is altogether obvious that there will be more frequent opportunity to "look within," since there will be less provocation to concentrate on "the things that are seen." In other words, such individuals will be more susceptible to spiritual things.

Paul had much to "glory over" so far as both the flesh and the spirit were concerned; this σκόλοψ was sufficient to insure the balance necessary to an acceptable Christ-centered life,

humility and complete subjection to this Christ, as Lord and Master.

His waiting at Athens for the rest of the party to join him presents an additional proof (or possible proof), not mentioned in this connection—if not as forceful as the others, yet worthy of postulation. Paul seems not his usual self in Athens—not that his message is, as some accuse, less evangelistic. This is one of the only—if indeed not *the* only—occasions in which we find him entirely alone; it is an outstanding proof that Paul was always more at ease when accompanied by his friends. All the way from the march on the Damascus Christians to his sojourn in Rome, Paul found in his companions more than a source of great comfort and assistance.

It may be asked why Paul, shortly to become the backbone of the Christian persecution, was content merely to stand and watch men's garments, instead of participating in the stoning of Stephen (Ac. 7:58). It is also quite possible that his physical condition—let us assume weak eyes—caused him to return to his Tarsus home some time (perhaps three years) after his conversion; having now yielded his obstinate will to the Master and quieted down, with Jewish persecution now centered on him, Paul could easily be forgotten by his newly-found brethren, till devout Barnabas again brought him back into their midst at the Holy Spirit's direction.

Indulge this pertinent illustration. About a dozen years back the late Dr. A. T. Robertson made a sincere effort to find a position as Bible and Greek teacher in one of our schools for a young man who had received the Doctor of Theology degree with a major in his department; he was never too busy to write a strong letter of recommendation. One day while in Louisville the young man went to Dr. Robertson's office, and in his blunt but paradoxically kind, honest manner, Dr. Robertson said: "I've recommended you to a number of places to teach, and they were greatly interested in your attainments; but when they were told that you had weak eyes, they weren't interested because they could get a man with good eyes for the same money." That young man, whose Barnabas

was not heeded, went back to his home to seek to come up the hard way. Human nature was not vastly different in Paul's time; but Paul was a great man, with a definite call. Just here it may also be well to mention Kagawa.

It is not conceivable that so alert and informed a man as Paul would not, during the seven days he spent in Jerusalem—if not before that time—previous to his arrest, have learned the identity of the high priest for that year. When rebuked for sharply answering that dignitary for ordering his mouth slapped, he acknowledges with deference, "I did not know brethren, that he was the high priest . . ." (Ac. 23:5). Quite possibly, Paul might not have seen him previously; but the more plausible—or just as plausible—explanation is that Paul failed to *recognize* the gentleman in question, accounting for his subdued answer, obviously given in embarrassment.

It has been argued, however, that with the laying on of Ananias' hands three days after his conversion Paul's eyes were "completely healed." "And immediately there fell off his eyes as (it were) scales," according to Acts 9:18, "and he recovered sight." The verb ἀνέβλεψεν and need not imply *full* recovery of sight. Recall the account of a man whom Jesus healed and asked whether he saw anything. "Ἀναβλέψας," Mark records (8:24), "he said, I see men; for I behold (them) as trees, walking" (ASRV). Incidentally, when his vision is fully, correctly restored, ἐνέβλεπεν is the verb used.

After all this has been said, one confidently expects to hear the question, what of it? Much, by all means. First of all, let us be profoundly grateful to God for sending Barnabas to Tarsus to seek out the neglected Paul—to God for stopping him earlier than that, on the Damascus road, changing him from a fiery devastator—which role might also be accounted for as the attitude of one thwarted by so serious a physical handicap as poor vision—to a devout, zealous servant of God whose very life was Christ and death gain—or *more* of Christ (Phil. 1:21).

In the second place, we should be grateful to God, and thankful to Paul, that he was willing to go on despite his

weak eyes—so far as that goes, *whatever* that handicap might have been; that he didn't succumb before unsympathetic, impatient human reaction that might have brushed a weaker-willed, less-determined man into obscurity.

In the third place, we can be grateful to God that this man who quite clearly did *not* have such good vision of the "things seen" has given us such marvelous glimpses into the "things unseen," leaving all of us much upon which to pin our faith as we too struggle through the world toward *our* "crown of righteousness, which the Lord, the righteous judge shall award me in that day, and not only me, but also all those having loved his appearing" (2 Tim. 4:8).

Finally, with this concrete reassurance that "it can be done," we are *all* of us constrained to heed his admonition to become "imitators" of him, even as he is of the Lord Jesus Christ.

Facing Pastoral Problems.

By the Editor, G. S. Dobbins

Suggested Plan For Church Stock-Taking.

Business men are familiar with the procedure of annual stock-taking, by means of which they arrive at an accurate evaluation of assets and liabilities. Why not apply this procedure to an analysis of the resources of the church? At least once each year the minister would do well to secure an alert and trustworthy committee to make a careful survey of the church life, and then bring together the inner circle of leaders in all departments for frank, prayerful discussion of the findings.

Three questions should be constantly asked as each aspect of the church life comes under sympathetic criticism: (1) What is right? (2) What is wrong? (3) What changes are needed and practicable? As a result of the inquiry special committees might be appointed to follow through to attainment of desired outcomes. Thus the best thought of the church might be concentrated on its major needs and problems, with results that might easily become gratifyingly fruitful.

Following is a suggested plan for such an evaluation, or "stock-taking," which has proved valuable in recent undertakings carried out by the Editor in actual situations.

I. An Evaluation of Assets and Liabilities

Having in mind the following main items that enter into the make-up of the church's life, after careful deliberation indicate by check mark in appropriate column the degree of satisfactoriness or unsatisfactoriness as matters now stand; and the points at which you think there should be improvement:

	Fully Satisfactory	Fairly Satisfactory	Unsatisfactory
1. Building and equipment			
2. Administrative leadership			
3. Teaching program			
4. Training program			
5. Worship services			
6. Prayer meeting			
7. Community service			
8. Records			
9. Financial plan and giving			
10. Social life			
11. Denominational co-operation			
12. Evangelism			
13. Enlistment			
14. Fellowship			
15. Missionary education and promotion			

The Church and the Community

The community does not exist primarily for the church but the church for the community. The church's right to live and to expect support will be largely determined by its contribution to the welfare—material, social, moral, spiritual—of the people in whose midst it exists. How may our church render a more effective and fruitful community service, and how may the community come into a fuller appreciation of and co-operation with our church? Study the following questions and check your responses in the appropriate space to the right:

1. Has the church a plan for studying and knowing its territory?			
2. Has the church a map or maps of its territory and outlying districts?			

3. Has the church surveyed the needs which constitute its responsibility beyond its immediate territory?
4. Does the church, through a census or otherwise, know exactly who are its members, its probabilities, its possibilities?
5. Has the church accurate information as to population statistics: (1) age divisions; (2) racial divisions; (3) occupational and group divisions?
6. Is the church reasonably informed as to economic conditions: (1) industries; (2) labor and wage conditions; (3) unemployment and poverty; (4) co-operation?
7. Has the church ever made a study of community health conditions?
8. Is the church expressing its Christian concern for bad housing conditions?
9. Has the church any definite program for the improvement of family life?
10. Has the church any plan of active co-operation with the public schools for the improvement of educational conditions?
11. Does the church take an active interest in providing or encouraging better cultural advantages?
12. Is the church doing anything worthwhile to lift the level of the amusement and recreation life of the community?
13. Is the church aware of and making any contribution toward the solution of the problem of juvenile delinquency?
14. Is anything being done by the church to prevent or ameliorate adult delinquency and crime?
15. Has the church a program of helpfulness in the care of dependents—orphans, the aged,

the mentally defective, the physically ill, the dependent?			
16. To what extent is the church building wholesome community consciousness and developing civic pride and loyalty?			
17. To what extent is the church promoting good citizenship?			
18. To what extent is the church promoting good neighborliness?			
19. To what extent is the church interested in bringing to the community enterprises and institutions that make for greater prosperity?			
20. Is the church definitely seeking to make the community more attractive so as to bring better families to live in it and to hold its own families and young people for permanent residence?			

Improving the Program of Religious Education

Knowledge and insight are necessary to intelligent, skillful Christian living. In a rapidly changing world Christians must be always studying to keep their religious thinking abreast of their other thinking and their life needs.

I. Is total program of religious education intelligently planned and wisely correlated			
1. through well defined and heartily accepted aims?			
2. through spirit of team work in all departments?			
3. through loyalty of all departments to the church as a whole?			
4. through representation in general church council?			
5. through hearty acceptance of the pastor's full-rounded leadership?			

II. Is the teaching-learning procedure made vital and effective
1. by interest-finders, check lists, etc., for discovering real pupil needs?
2. by including all areas of life interests and needs?
3. by encouraging and securing whole-hearted pupil participation?
4. by personal visitation to create and maintain interest and attendance?
5. by stimulation of lesson study and adequate program preparation?

III. Are teaching and training activities fruitfully related to preaching services
1. by co-operation of minister and leaders in planning sermons for definite purposes?
2. by discussion and evaluation of sermons after they are preached?
3. by relating sermons to S. S. lessons and B. T. U. topics?
4. by use of forums, special occasions, discussion groups, testimony, etc.?
5. by bringing in specialists and enriching speakers from other fields?

IV. Is prayer life developed and sustained
1. by prayer meetings that concentrate attention on prayer?
2. by genuine devotion to the prayer meeting on the part of the church's representative membership?
3. by cultivation of private prayer as a part of the teaching, training and preaching program?
4. by use of a carefully devised prayer calendar?
5. by emphasis on the actual fruitage of prayer?

V. Are programs, lessons, discussions made truly life-centered
1. by intimate knowledge of each individual?
2. by visits in the homes of all pupils?

3. by use of such knowledge in preparation of lessons and programs?
4. By conferences concerning individual needs?
5. By prayer with and for those who need help?

VI. Are teachers and leaders given adequate help through
1. regular, well-taught study courses?
2. use of best books on their work?
3. supervision of classroom experiences?
4. conferences concerning problems?
5. well-planned and fruitful teachers and officers' meetings?

VII. Are teachers and leaders making their procedures vital by
1. utilizing wisely the records?
2. well-planned class or department programs?
3. use of varied methods of teaching?
4. use of Bibles in class room?
5. relating lesson materials to pupils' lives?

VIII. Are results being tested and measured adequately by
1. definite and fruitful Bible knowledge?
2. numbers won to Christ and to active church membership?
3. changed character and conduct?
4. effective Christian habits of thought and life?
5. amount and quality of Christian service?

Improving the Worship and Evangelistic Program of the Church

Through its educational program a church should provide guidance for living. Through its program of worship and evangelism it should provide motive and objective. Worship supplies the deepest need of human life, and when a church fails to meet this need adequately its failure will be reflected everywhere. (Some of these questions on Worship are adapted from the pamphlet "Adults in Action," Interna-

tional Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois). The supreme aim of the church program is the winning of others to Christ. Failure here is the most tragic of all failures. How may our church worship be made more vital and attractive? How may soul-winning be made the perennial and paramount business of our church in all its departments?

I. Is the total church life so organized and directed that
1. the worship of preaching service is made central?
2. the worship program is made attractive to all ages?
3. preaching meets the need of all groups?
4. every possible influence is utilized to secure preaching attendance?
5. continuous and attractive efforts are made to secure attendance of non-church members?

II. Does worshipping in your church cause persons
1. to live heroically, facing hardship or loss for the sake of convictions?
2. to face personal and social responsibility?
3. to practice true forgiveness of others?
4. to face tragedy and disappointment bravely?
5. to live radiant lives that witness to their vital communion with God?

III. Does worshipping in your church help persons
1. to practice brotherliness across race and class lines?
2. to face controversial issues with poise and fairness?
3. to co-operate even with persons with whom they differ?
4. to respect and value all other persons for their own worth in the sight of God?

5. to take up the cause of the exploited and under-privileged?

IV. Does worship in your church
1. make God real?
2. involve true reverence?
3. use the best resources of art and music?
4. unite age and youth in common experience?
5. cultivate personal devotions also?

V. Do persons who worship in your church
1. find inner tensions and stress relieved?
2. find stewardship a partnership with God?
3. gain rest and refreshment?
4. overcome fear and worry?
5. grow in their ability to worship?

VI. Is the evangelistic program of your church designed
1. to make soul-winning a continuous activity?
2. to connect evangelism vitally with all other activities and services?
3. to develop personal soul winners through definite training and responsibility?
4. to bring the unsaved under the influence of preaching and teaching?
5. to utilize special occasions and opportunities for evangelistic purposes?

VII. An examination of the church's missionary program raises these questions:
1. Has the church a truly missionary budget?
2. Is there adequate missionary education and promotion?
3. Is the church growing more missionary minded?
4. Has the church a local mission field in which it is practicing missions?
5. Is the church developing a fellowship of prayer for missions?

Improving the Church's Financial Program

The practice of the doctrine of stewardship has often been called the "acid test of consecration." Money is life transmuted into currency. A church will limp along crippled in all its major undertakings unless it has a scriptural financial plan that will provide expression for Christian giving. What does an examination of our church's stewardship and finance program and needs indicate?

I. The budget
1. Is there a budget carefully made each year?
2. Is this budget all-inclusive?
3. Does it provide a fair apportionment of gifts?
4. Is it made with the understanding and help of the entire church?
5. Is the budget so presented as to be accepted as the responsibility of every member?

II. The church's giving possibilities
1. Is it expected and planned that every member shall give to the church?
2. Is an effort made to discover what each member might give?
3. Is giving placed on a sound basis of tithes and offerings?
4. Is a definite effort made to secure regular giving from every member?
5. Is every member giving attractively taught and preached?

III. Securing subscriptions
1. Does the finance committee plan ahead carefully and efficiently?
2. Are the best possible persons secured to aid in making the canvass?
3. Is the canvass for subscriptions made a matter of conscience and spiritual fruitage?
4. Is the church's financial program integrated with its educational and worship programs?

5. Is there an adequate follow-up of those who do not subscribe on the original canvass?

IV. Sustaining enthusiasm for giving
1. Are those who give made to know why they should give?
2. Are the causes to which the church gives presented regularly, educationally, inspirationally?
3. Is appreciation shown to those who give?
4. Are those who do not give made to realize their failure and loss?
5. Is giving made a matter of prayer and worship?

V. Enlistment of new members
1. Is the effort made to enlist new members at once in giving?
2. Are new members furnished at once cartons of envelopes?
3. Do new members have explained to them personally the budget and financial plans of the church?
4. Are new members given tracts and other materials dealing with the denominational Co-operative Program?
5. Are new members made to realize how much the church appreciates their gifts?

VI. Spiritual objectives
1. Are the spiritual objectives of giving made clear?
2. Are the results of giving brought vividly to those who give?
3. Are the material objectives of giving properly stressed?
4. Are all made to see that they give to God through the church?
5. Is loyalty to Christ kept uppermost in all appeals for giving?

VII. Accounting and follow-up
1. Is the church's bookkeeping system adequate and satisfactory?
2. Is a personal account kept for each member of the church?
3. Are statements prepared and sent out to every member?
4. Are all bills carefully checked and promptly paid?
5. Is every precaution taken to avoid criticism?

Life Factors and Tendencies.

By the Managing Editor

There Will Be No Embargo.

Profits and politics have won out over justice and mercy. Merchants of the materials for slaughter of Chinese by the Japanese have united with certain plans of Government that have seemed to the powers that be to call for a hands off policy toward Japan's war and thus to shove the embargo into the background.

Chairman Pittman of the Senate Foreign Relations Committee was a few months ago strongly promising to press his Embargo Bill in the very beginning of this session of Congress. The State Department has somehow completely silenced him. Mr. Swellenbach, also a Senate protagonist of the ethical demand that America cease to help Japan destroy the unity and integrity of China, has become equally dumb.

Out of Washington came two lines of propaganda aimed at silencing the popular demand for shutting off these supplies. One line tells us that the "Moral Embargo" is working so well as to make unnecessary legal prohibition of shipments. No doubt it is assumed that most people will not get the figures which refute this claim and will not learn of the testimony which continues to come from responsible American sources in China. The other line plays up the fear complex by assuring us that embargo will almost certainly provoke retaliation by Japan which may easily lead to war. Here again it is hoped that the people will overlook the well attested fact that Japan could not even continue her devastation of China once supplies of refined gasoline and highly processed oil for airplanes, the scrap-iron and the mechanical devices were cut off from this country. Now that there is war in Europe these supplies must come almost entirely from the United States. Japanese stocks are exhausted and she is dependent on the current flow of trade. If she should try to

fight America she could be reduced to helplessness within a few weeks, for then we should be compelled to cease the shipments.

The transparent weakness of both these lines of propaganda ought to rob them of all significance. So also should we be utterly humiliated at the playing of both sides. On the one hand we lend millions to China so that she can keep up her resistance while we sell hundreds of millions to Japan to enable her to keep the invasion going. All the while to save the show of legality the Administration continues to be unable, after nearly three years, to discover that there is war in the Orient, using the technical blinder that neither side has formally declared war and that Japan avoids the actual word in diplomatic speech.

Millennial Pentecostalism.

Millennialism has flourished in every period of political and social upheaval during the entire history of Christendom. It is not true Christianity and militates powerfully against the work to which the Christ calls and sends his followers.

A millennium is mentioned once in the Apocalypse, by way of giving in picture form the triumph of God over the devil in human history. John was writing in a time of tragedy, of martyrdom of Christians, of war and conflict in many quarters. To him was revealed in a series of visions the principles and processes through which the history of humanity moves and is carried onward. Man's dependence upon God and absolute need of redemption; God's sovereign reign and the triumph of grace are presented to give assurance and hope to "the people of Christ" in the face of imperialism, commercialism, materialism, sin and unrighteousness. The Revelation is not a time chart of the course of history.

Men are constantly missing the meaning of Jesus in what is erroneously called "his eschatological address," recorded in

Mt. 24-25. It is assumed that he was answering specifically the three questions the Apostles asked him. What he was actually doing was diverting their attention away from these questions and turning their minds to the main business of carrying the good news of God's reign to all the peoples of the world for a witness to all of God's grace, redemption and righteousness. He insists that this is to be the one concern of his people, that they must be faithful in its stewardship, that they can trust him and his Father to guide history, to protect them, in the true sense of protection, and to consummate his work through them by 'come in his glory, and all the angels (messengers) with him and sit upon the throne of his glory' in judgment of all peoples (25:31ff).

We can never understand and appropriate the words of Jesus in Mt. 24-25 so long as we try to make them an answer to questions which Jesus, both then and again on the day of his ascension, told his disciples to leave alone, under the authority of his Father, while they should give themselves to the witness of the Gospel, 'unto the uttermost part of the earth.'

The Jewish apocalypticists of the day were ever trying to read the signs of the times to tell when their messianic deliverance was to come. Wars, rumors of wars, earthquakes and famines were for them portents of "the end of the age." The disciples of Jesus were accustomed to this form of thinking. Jesus called upon them to abandon it, to be careful that no one mislead them by this way of reading events as signs of the Messiah. Depending on this the Jews had nearly all failed to recognize the Messiah, when he came. These things, Jesus told his disciples, do not point to the end: "the end is not yet." They belong to the inevitable course of history. The tragic irony is that nine out of ten Christians think Jesus said they do show the approach of the end—just what he was denying.

Recently I have seen a book by a man evidently of some insight and scholarship. He recognized that Jesus had warned against this error. Up to the end of 24:6 he agreed. But, he went on to say, Jesus would not refuse to give them one sure sign, "just one." He just couldn't give up his idol. He must know. So, at verse 7, he took the "For," with which Jesus

continued, in the sense of a "yet"; and proceeded to find in that and the following verses "the one certain sign." Then he did what the millennialists have done through the centuries: looked round over the world and found in current wars and distresses and political events and tendencies exactly the situation that marks this as "the beginning of travail" that leads quickly to the end. "The beginning of travail" is the birth-pangs of a new era, not "the end of the world."

All this wouldn't matter if it didn't matter so much. It diverts attention from the great business of "the gospel of the Kingdom"; turns people aside from the worship and work of the churches that are laboring in the gospel; teaches people not to take seriously the ethical and moral teaching and challenge of Jesus; shifts the use of the Scriptures wholly off center and makes much of them meaningless; discredits the ethical and spiritual power of God in Christ for reconciling the world to himself, and makes it necessary for God to resort to physical and military force to get control of his world. Millennialism is essentially a counsel of pessimism, one of the most deadening forms of disbelief in Jesus Christ as Saviour.

Since Dr. B. H. Carroll, Southern Baptists have had no recognized "post millennialist" teacher. The old debate between "pres" and "posts" is no longer pertinent. If only the "pres" could have subsided and grown silent as did the "posts" Jesus would have a better chance with enlisting us for the Kingdom, for which "the millennium" as ordinarly taught and preached is no equivalent but a perversion and a delusion.

Good and devout men obsessed with pentecostal millennialism constitute one of the serious menaces to the progress of New Testament Christianity just now.

Book Reviews

I. BIBLICAL AND BIOGRAPHICAL.

Autobiography With Letters. By Williom Lyons Phelps. Oxford University Press. 1939. 982 pages. Price $3.75.

This cannot be called simply a *book*. It is a library; like its author, it is an *Institution*. A Thesaurus. It is a large volume, but there is not a dull paragraph in its almost a thousand pages. It is *large*, however, because of its wealth of contents; here is history, philosophy—always wholesome—sane religion, vitalized by Christianity. There is of course much autobiography, but more rich biography. That warm feeling of kinship, and the ennobling sense of fellowship and charm which the author creates with such seeming ease, enlighten and enliven and illumen whatever subject he treats.

Rare, clean humor enables the scholar to "talk sense" to the average reader. The literary man, par excellence becomes the cosmopolitan, at home alike with the litterateur, the pedant, the scholar or the casual reader; and, the sympathetic friend of them all.

It is impossible, really, to review this book; one must read it. But it is not enough just to read it; one must study it, read into it, think out of it, and *because* of it, *live* more wisely and richly and happily. One could not do better than to close with some paragraphs quoted from the cover page.

"Indisputably the most popular teacher Yale has ever had, for nearly four decades William Lyon Phelps has been America's most popular lecturer on literature, letter-writer, literary critic, authority on Browning, conversationalist and traveler. He has crowded many lives into one. In fact, one of his friends suggested that this book might well be called 'The Lives of William Lyon Phelps.'

"Phelp's autobiography gives the full flavor of his own extraordinary personality. Unaffected, full of anecdote, trenchant observation, humor, memories of men and manners, it con-

tains the same quality of enthusiasm and infectiousness that delights his audiences. Interwoven with his own story are portraits of famous writers who have been his intimate friends—men like Joseph Conrad, John Galsworthy, Hugh Walpole, Maeterlinck, G. K. Chesterton, Thomas Hardy, and many other Titans of Literature—and many of their hitherto unpublished letters are included.

"The theatre in America and Europe, the world of politics and public affairs, summers in Michigan that have been no small part of Mr. Phelp's education, literary estimates, conversations with the famous and the not famous, boyish enthusiasms, some prejudices and hates that will surprise everybody—all are part of a panorama that is unrolled with that imperturbable way of proceeding which is characteristic of Phelps and of no other man in our time.

William Lyon Phelps is an American institution. His story is, in its varying significance, an essential part of the story of our day. It will be variously read by men of various temperaments. Many will recite anecdotes from it for the entertainment of their friends, many will value it for the letters. All will agree, we believe, that few 'lives' could give a more honest, natural account of a man who himself has a genius for friendship and for living." F. M. Powell

Assurance of Divine Fellowship. By Clyde L. Breland. Broadman. Price $1.50.

Dedicated to Dr. A. T. Robertson this New Testament study is a worthy tribute of a diligent student to a great teacher. Dr. Breland has produced an exposition of the First Epistle of John, that gives evidence of careful scholarship and the skill of simple, clear statement. It is not a commentary, nor is it a series of sermons merely suggested by texts out of the Epistle. It is not critical exegesis. It is exposition that has always the practical aim of taking the exact meaning of the Apostle and showing its meaning for Christian life today. For the preacher it is valuable not only for itself, but as an example of the kind of study that a pastor can pursue to the

development of his own soul and the enrichment of his ministry.

The statement of the subjects, constituting all together an excellent outline of the Epistle, is very happy: "Authoritative Testimony to Jesus;" "Holy Living and Divine Fellowship;" "An Effectual Remedy for Sin;" "Life Revealed Within the Christian Community;" "Separation from the World;" "Revelation of Falsehood and Truth," etc. Likewise the more minute analysis of the material reveals a fine insight into the progress of thought throughout the book. Dr. Breland's style is clear and direct, without much variety of picturesqueness that would rest the mind by lightness and change, but interest and appreciation are kept alert nevertheless, and one is rewarded richly in the reading. J. B. WEATHERSPOON

And Pilate Said. By Frank Morison. Charles Scribner's Sons, New York. 275 pages. $2.75.

The sub-title of this book is, "A New Study of the Roman Procurator." The author undertook, at the request of the publishers, to write a biographical study of Pontius Pilate. In view of the scarcity of material available the difficulty of the assignment was great, but let it be said at once that the author succeeded in writing a highly interesting book, even though he was unable to add a great deal to the limited knowledge we possess of the man before whom Jesus was tried.

The strongest feature of the book is what it gives of the author's keen insight into the significance of the Gospel narratives in which Pilate appears. The chapter on "Revolution or Sacrifice," is superb and re-creates in intriguing fashion the fateful atmosphere that hung over Jerusalem during Jesus' last days. Interesting suggestions concerning Pilate's part in the great drama are made in this chapter, which also illuminates the movements of Jesus during the last hours. The following chapter, "Tracing an Ancient Story Backwards," is exceedingly valuable for the light it sheds upon the problem of the open tomb.

The author writes in very pleasing style. He writes from a first-hand knowledge of the geography of Palestine. A special trip was made to the Holy Land for the purpose of a fresh study of the ancient sites involved and all available data. The book is illustrated with fifty-six fine photographs and drawings made especially for this volume.

The value of this book lies beyond what it tells of Pontius Pilate: its illumination of the movements and motives of Jesus in his last drama-packed days before Calvary make it worthy of a place on the shelf of any Bible lover's library.

EDWARD A. MCDOWELL

A Man on the Run. By Douglas M. White. Zondervan Publishing Company, Grand Rapids, Mich. 116 pages. $1.00 net.

For those who love Bible characters and the material for expository sermons these brief talks will come as a benediction. He takes up Jonah, David, Gideon, Job, Moses and Paul and develops the material exceptionally well. For minister or layman these addresses will be valuable.

KYLE M. YATES

Moses, Man of the Mountain. By Zora Neale Hurston. J. B. Lippincott Company. Philadelphia. 1939. 351 pages. Price $3.00.

This is not exactly a biography of Moses but an imaginative work which presents Moses as the great Voodoo man of the Bible. It is interesting to have this attractive imaginative work by an American Negro.

The careful student of the Bible story will find much to stimulate in the better understanding of the events in the life of Moses, and especialy will he find attractive sketches of the characters grouped around Moses in the story. The treatment of Jethro and Zipporah displays rare skill. It may well be that the novelist has correct insight into the character of the father-in-law and the wife of Moses.

It is to be hoped that readers will not come to the conclusion that all the miracles of the era of Moses are mere magic. It was a critical era in the religious history of the

world and the finger of God was visible in the plagues of Egypt and his mighty arm was made bare at the crossing of the Red Sea.

The author is able to write classic English but she allows herself to slip into the language of the Negro and thereby adds a charm to her story. JOHN R. SAMPEY

The Book of Revelation. By Ernest F. Scott. Charles Scribner's Sons, New York. 191 pages. $2.00.

Is the new interest in the Apocalypse an indication that Christian society senses the approach of a world situation similar to that out of which the Book of Revelation was born? Be that as it may, we welcome the wholesome interest now being manifested by competent scholars in the meaning of the visions of the seer on Patmos isle.

The Book of Revelation has always been the happy hunting ground of religious cranks and sensationalists. It is a welcome event, therefore, when an accomplished scholar comes forward with a book on the Apocalypse. Dr. Scott is qualified for the difficult task he has undertaken. He was for twenty years professor of Biblical Theology at Union Theological Seminary and is the author of several important books, among them the recent book, *The Validity of the Gospel Record.*

The author takes the correct view that Revelation must be studied in the context of the times in which it was produced. Nevertheless, he does not lose sight of the permanent value of the book. He says, "The author wrote for his own time, but he had laid hold of principles which would be always valid. He so understood the conflict of his own day as to throw light on one that would repeat itself, age after age. In a real sense, every generation has been justified in taking this symbolic book as applying directly to itself."

One need not agree with all the conclusions of the author to profit greatly by the reading of this very excellent book. It should contribute much to a better understanding of Revelation and a saner handling of the last book of the Bible.

One need not expect explanations of all the enigmas nor unraveling of all the riddles, but he may expect a great deal that helps one to grasp the essential message. The book is a Religious Book Club selection. EDWARD A. MCDOWELL

Wings Over China. (The Chiang Kai-sheks). By Basil Mathews. Friendship Press, New York. 1940. 32 pages. 10 cents.

They Thought He Was Mad. (Albert Schweitzer). By Ruth Henrich. Friendship Press, New York. 1940. 32 pages. 10 cents.

These booklets are numbers 25 and 28, respectively, in the Eagle Book Series of "true stories of real people." They give in concise form, in a style designed for young people, gripping biographical sketches of great Christian characters. Some others in the series are: John Williams, Robert Moffat, Sundar Singh, Henry Martyn, William Carey, Mary Slessor, and David Livingstone. A total of twenty-eight titles has appeared, and additional volumes are to follow. This is a highly commendable series, and the low cost should make the books of wide usefulness. H. C. GOERNER

The Psalms. By Moses Buttenwieser. The University of Chicago Press, Chicago. $5.00 net.

Professor Buttenwieser has brought to his work as a translator a comprehensive knowledge of Hebrew grammar and syntax. For years he has been steeped in the Psalms and now he has brought out this new translation with technical notes. It is a serious attempt to relate the Psalms to the historical process using the metholology of the literary-historical critic. His introductory notes on the date and composition of the Psalms are valuable. His views in the growth of the Psalter are sane in comparison with the German critics' contention that the Psalms are postexilic but there is plenty of room for further movement toward an earlier dating. He is arbitrary in many of his decisions and as a consequence he has arrived at many strange readings. It is a great contribution to the technicl study of the Psalms. KYLE M. YATES

Christ Crucified. By K. Schilder, translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Co., Grand Rapids. 561 pages. $3.00.

This is the third of three books on the sufferings and death of Christ first published in the Netherlands in 1929. The first two volumes belonging to the trilogy, *Christ in His Suffering* and *Christ on Trial* were reviewed previously in this magazine. The author is Professor of Ethics and Dogmatics in the University of Kampen, the Netherlands. He is a theologian of distinction.

The final volume of the trilogy will be welcomed by those who were fortunate enough to read either or both of the former volumes. Dr. Schilder brings to bear upon all of the events and details connected with the sufferings of Christ the insight of a great mind. He sees significance in the smallest items, and for this reason there are those who will say he sees more than he ought to see, but though this criticism may in some measure be justified, the fact remains that these three books constitute a unique contribution to the study of the sufferings and death of our Lord.

EDWARD A. MCDOWELL

The Priests and Prophets. By Jacob Hoschander. The Jewish Theological Seminary of America, New York City.

Students of the Old Testament will be helped by this new treatment of an old subject. It is a veritable mine of information for the one who wants to know Old Testament institutions and persons. The author is equally at home with Moses, Micah, Isaiah, Ezekiel or Daniel. He gives a clear picture of the popular conception of religion. His statement of the basis for the conflict between the priest and the prophet shows keen discrimination and a thorough understanding of the true nature of the Hebrew religion.

For the technical student this book is exceptionally valuable. It will be useful in giving background for a clear understanding of the messages of the Old Testament prophets.

KYLE M. YATES

Stories from the Old Testament. By Maud and Miska Petersham. The John C. Winston Company. Philadelphia. $2.75.

This is a beautiful book. The pictures are exceptionally good. The printing is superb. The stories are interesting, true to the Bible, colorful and instructive. Children will enjoy them and be taught valuable lessons as they enjoy the stories.

KYLE M. YATES

The Book of Psalms. By Solomon B. Freehof, D.D. Union of American Hebrew Congregations, Cincinnati. 414 pages. $2.50 net.

It is interesting to find a commentary on the Psalms written for Jewish readers. Dr. Freehof has done his work well. He has not sought to compete with the technical commentaries or to cause learned scholars to applaud. His purpose is to provide a devotional commentary for the masses. He has used Midrashic literature, Jewish tradition and the best Jewish commentators as the basis for his work. He is especially fond of Rashi, Ibn Ezra and David Kimchi.

It is a beautifully prepared volume that brings delight to the heart of the reviewer. May it serve to stir up interest in the Psalms.

KYLE M. YATES

Statesmen of the Lost Cause. Jefferson Davis and His Cabinet. By Burton J. Hendrick. Little, Brown and Company, Boston. 1939. 452 pages. Price $3.75.

The author is a student of history and biography and has great skill in presenting the results of his research. He makes it perfectly clear that the failure of the Confederacy to make good its independence was due more to mistakes in the Civil Government and the diplomacy of the Confederacy than from failure of the Southern armies in the field.

Two or three of the war Governors in the South were such ardent advocates of the doctrine of States' Rights that they allowed the Confederacy to fail rather than violate the constitutional convictions of the absolute autonomy of each several State.

The author gives us many sidelights on the personal life of the Confederate Cabinet and other men intimately related to the fortunes of the Confederacy.

The printer and book-binder have given us some of their best work in this volume. JOHN R. SAMPEY

A Conservative Introduction to the New Testament. By Samuel A. Cartledge. Second (revised) edition. Zondervan Publishing House, Grand Rapids, Mich. 236 pages. $1.50.

The author of this book is professor of New Testament Literature and Exegesis, Columbia Theological Seminary, Decatur, Ga. This is the second edition of a book which was previously reviewed in this journal.

In this volume the field of New Testament literature and criticism has been surveyed quite comprehensively for a volume so small. The author reveals a wide knowledge of the data and literature of New Testament study. He has produced a commendable book, one that will enable the man who possesses it to study his New Testament more intelligently. EDWARD A. MCDOWELL

Commentary on the Whole Bible. By Jamieson, Fausset, Brown. The Zondervan Publishing House, Grand Rapids, Mich. $4.95.

This one volume commentary has been popular for many many years. Teachers and Bible students have found much help from it. The new edition has larger and better type making it far more attractive and usable. For students who want a sane, clear, scholarly interpretation of the English Bible, this commentary can be recommended without hesitation. Spurgeon said of it: "Of this work I have a very high opinion. We consult it continually, and with growing interest. It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently."

KYLE M. YATES

New-Style Family Bible. Published by the System Bible Company, Kansas City, Mo.

A new Bible for the whole family has been produced by the System Bible Company. Introductions, references, maps, concordances and outlines make it useful and attractive. The King James version is used. The work has been done thoroughly and carefully. The materials are easily found and understood. The notes are conservative and reverent. The student will find it a literal storehouse of information for Bible study. The publishers have done their work well in producing a beautiful volume that will be welcomed by those who want an attractive book with plenty of usable suggestions.

KYLE M. YATES

II. RELIGION, MISSIONS AND PHILOSOPHY.

The Bible of Mankind. Compiled and edited by Mirza Ahmad Sohrab. Universal Publishing Co., New York. 1939. 743 pages. $5.00.

There are numerous compilations of excerpts from the sacred scriptures of the world; several such books have been added to the total number recently. Every such collection has its obvious value in that it is a source book for the student of religions. The justification of a new collection, however, and its relative worth when compared with other similar works, must be determined by the application of certain criteria, such as convenience of arrangement, comprehensiveness of material, and objectivity of viewpoint.

On the point of arrangement, there is little left to be desired in *The Bible of Mankind.* A brief general introduction is followed by sections treating, in general chronological order, Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam, and Bahaism. Each section of selected materials is preceded by a brief introductory sketch written by an adherent of that faith. A "Who's Who" section giving biographical sketches of the authors of these

prefaces, and a general index (a bit brief), complete the book. This arrangement is good, and renders the book very usable.

As for comprehensiveness, the more than seven hundred pages give space for a wide selection of passages from the nine religions. The book is larger and more inclusive than many others of its type (although there is one compilation which contains much more than this). The comprehensive quality is somewhat vitiated by the principle of selection followed, namely, the choice of those passages exhibiting certain universal spiritual truths found in all religions. This means that much which is characteristic and distinctive of the separate religions is excluded.

This principle of selection has also a bearing upon the objectivity of the book. The editor of course undertakes to let the scriptures speak their message, without seeming to put forward the message of any particular religion as such. His sincere effort to rise above sectarianism and exhibit without bias the "Universal Religion" succeeds in some measure. Nevertheless, the whole book is based upon the proposition that *the message of all religions is the same*, and this proposition is itself a *basic tenet* of one of the religions, Bahaism. Being a Bahaist himself, the editor doubtless has difficulty in realizing that the application of this Bahaist principle in selecting the passages from the various religions gives to the whole work a sectarian bias, from the standpoint of the adherent of any faith other than the Bahai.

The Bahai Cause comes last in order. This is the proper chronological position, and the accompanying title, "Synthetic Approach," suggests that it is also the proper logical position. The Bahaist scriptures are given more space than any other; just twice as much as Christianity, for example. Whatever significance may be attached to these facts, the final result is a lack of objectivity.

The book is beautifully printed on fine paper, and well-bound. For the reader who has tolerance of spirit and breadth of sympathy, and who seeks an underlying unity in all faiths, rather than the distinctive quality of each, it will be a welcome guide. H. C. Goerner

The Mystery of East Mountain Temple. By John Bechtel, Hongkong, China. Chicago, BIACA Press. 1939. 127 pages. $1.00.

A missionary mystery story! Banditry, intrigue, hypocrisy, integrity, Christian courage, faith vindicated, all these and other qualities stand forth in the pages of this little book. The author is a missionary of the Christian and Missionary Alliance whose ideas of the gospel and of missionary work appear, naturally, as the story moves along. There is dramatic power rather than literary finish. Evidently it is "based on facts."

All the principal characters stand out strongly drawn or glimpsed in vigor. In setting and movement it is a genuine Chinese story, with rapid movement, occasionally hindered by quite needless explanation.

In a couple of hours the reader gets a good mystery story, too easily penetrated, and a good picture of a Chinese colporter—"sell-book-man"—and his converts. W. O. CARVER

More Missionary Stories to Tell. Missionary Education Movement of the United States, Canada and New York. 1940. 182 pages. Cloth $1.00, Paper 50 cents.

This volume comes to hand just as we go tc press. The publisher's announcement gives the essential description. I have tested its value by reading some of the stories. After each of the thirty stories letters indicate the grade of hearers (or readers) for whom it is specially adapted. The source of the story is indicated in the text. They represent all continents and many countries, and all forms of missionary work and achievement.

"This book is a companion to the popular *Missionary Stories to Tell,* which was so well received in 1937 that the first printing was sold within three months. It proved so helpful that requests came for another book of the same kind. *More Missionary Stories to Tell* is the result of these requests.

Members of the Children's Committee of the Missionary Education Movement selected the stories which appear in the book. Most of the tales were chosen from recent publications

of the Missionary Education Movement. A number have been reprinted from denominational sources. A few have been written especially for this volume.

Leaders who are responsible for missionary programs in the church school and in study groups will find this collection a valuable source of story material for primary and junior children." W. O. CARVER

Tales from East and West. Compiled by Margaret B. Cobb and Ezra Young. Friendship Press, New York. 1939. 95 pages. 50 cents.

This, another contribution to the missionary education of young people, gives a collection of stories gleaned from here and there, illustrative of the influence of Christianity on various mission fields. There is no apparent plan in the arrangement of the tales, the scene shifting from the Everglades of Florida, to Burma, to Mexico, to the Pacific Isles, back to the Dakotas, etc. With a similar disregard for usual distinctions, one finds the shift from Baptist to Methodist, to Episcopal fields. This seeming lack of plan is itself doubtless a plan whereby the compilers seek to give the impression that wherever and by whomever the work of Christianity is done, the effect is very much the same; in other words, that Christian missions is one great work, at home and abroad, among all denominations. The book succeeds in giving this effect; and the stories are good. H. C. GOERNER

Man the Measure. By Arthur Hazard Dakin. Princeton, Princeton University Press. 1939. 284 pages. $3.00.

This "Essay on Humanism as Religion" was a Religious Book Club selection. "Whether humanism as an organized movement is alive, dying or dead, matters little compared with the prevalence in English-speaking countries of the ideas it celebrates. The insistent ubiquity of those ideas has already evoked a large literature for their anaylsis, of which this essay is a tardy fragment." Tardy it may be but by no means fragmentary in its handling of the subject. It discusses

the humanists, the tenets of humanism, the meaning and use of science as a standard of humanism, its ethics, psychology and metaphysics. Lastly humanistic religion is reviewed.

The author has made a long, elaborate and thorough study of humanism and condemns it ably and analytically "on historical, social, scientific, philosophical, moral and religious grounds" as compared with theism.

But for a too conscious effort the literary style is splendid. While humanism is discredited it is not surrendering. It is only growing more subtle and cloaking itself in the verbal garments of Christian theism. This volume penetrates its disguises at many points. W. O. CARVER

The Problem of Religion. By Rev. Charles F. McMann. Bruce Humphries, Inc., Boston, Mass. 192 pages. $2.50.

A former Baptist minister, retired twenty years ago to enter business, attempts in this amusing book to settle once and for all "the Problem of Religion." His solution is to explode the "Great Delusion" of "the universal belief in Other-worldliness," and put in its place "a religion that will be Human-centric, instead of God-centric," attributed to the "Supermen" of the race.

If every book expounding Humanism were as naive as this one, there would be no need of a Christian apologetic against it. For the author, the latest authoritative work on Christianity seems to be Butler's *Analogy* (1736); the latest work on biological science, Darwin's *Origin of the Species* (1859; and the last word on the history of religion, Hopkins' *The Origin and Evolution of Religion* (1923). Need one say more? Not only its archaic flavor, but the whole style and tone of the book render it impossible to be taken seriously.

H. C. GOERNER

III. EDUCATIONAL, SOCIAL AND PRACTICAL.

A Teacher and His Times: A Story of Two Worlds. By William Adams Brown, Ph.D., D.D., S.T.D. Charles Scribner's Sons, New York and London. 1940. 391 pages. $3.50.

Dr. Brown has played an important role in the sometimes tragic and always changing stream of theology and religion these fifty years of his active participation. More than most he has worked in both the practical and the thought currents and has been highly significant in both.

Here he tells his story in the setting of the rapidly changing times, often stormy with controversy and sometimes bitter in the clashing of conflicting interpretations. No important worker in the fields of theological thought and of constructive Christian work in this century has been uninfluenced by Dr. Brown. Probably his has been the major influence in the lives of only a small number. He has been too comprehensive, too eager for balanced progress to arouse passionate personal enthusiasm of most students and workers, who love extremes.

The biographer professes and seeks to explain the surprising fact to him that he should be telling his own story. It is the most natural thing in the world—practically inevitable—when one knows Dr. Brown's personality, career and concern. He didn't realize the fact but he was just bound to do it. And readers must be grateful that he has done it with unashamed and unabashed frankness--almost with the objectivity of an outside student at some points—with the living glow of personal recollection and interest in much of the material where another biographer would either omit or narrate with quite different color.

Dr. Brown reckons himself a liberal in the modern transition period. In one very good sense he has been, and is; yet both liberals and conservatives will indulge gentle inward amusement at his interpretation.

With a fine lineage and tradition, of which he is openly proud and grateful and which he has used in responsible

stewardship, Dr. Brown has had wide observations, contacts and working fellowships in America and in Europe—hence the "Two Worlds" of the sub-title. Versatile and sensitive, able and courageous, courteous and co-operative, he has had unusual opportunities and contacts in Christian thought and action. In recent years his passion for Christian unity and for Church Union has placed him in the forefront of movements to these ends, especially the conferences of Lausanne and Oxford and now the World Council.

Interesting illustrations, photographs and pen sketches made by the author and labeled in his handwriting as he drew them while sitting in various meetings, or viewing architectural structures give added reality to the volume. The reviewer was interested to find that even the artist could make a slip in spelling, his Chinese monastery Abbot being labeled "Toaist" instead of *Taoist*.

Older readers will review our times for fresh understanding as we read this volume; younger readers will know our own day more effectively by following its background in its preparing generation as here pictured and interpreted.

W. O. Carver

Building an Intermediate Program. By Lucile Desjardins. The Westminster Press, Philadelphia, Pa. $1.00.

A new book has been needed in the Standard Leadership Curriculum of the International Council, and Miss Desjardins has well supplied this need. The International's interdenominational ideals are well exemplified in the comprehensiveness and high quality of the materials provided. One of the most attractive features of the text is its wealth of objective devices for stimulation and guidance of study. One cannot follow the procedure indicated without doing some careful and often creative thinking.

Perhaps the average reader's reaction will be that of discouragement as the high standards and exacting demands of teaching Intermediates are contemplated. Confessedly our present standards are all too low, and much that goes on in

the typical church school has little or no challenge for the alert high school youth of our day; but it remains that the majority of teachers are relatively untrained and do their work under severely difficult conditions. Too great a degree of complexity and refinement therefore will doubtless prove disturbing and leave many well-intentioned teachers disheartened. Advanced workers will find great profit in the author's idea and ideals. Superintendents of Intermediate departments may well use the book as a supplement to the simpler specialization texts and manuals of methods.

Each of the twelve chapters contains something worthwhile, but especially valuable are the discussions of "Christian Group Life," "Essential Elements in the Program," "Materials for the Department," "Proving Physical Environment for Work and Worship," "Building Together for Youth in the Community," and "Measuring Progress." G. S. DOBBINS

How Character Develops. By Fritz Kunkel and Roy E. Dickerson. Chas. Scribner's Sons, New York. 270 pages. $2.50.

"This book," the introduction tells us, "is the first organized summary in English of the We-Psychology." The collaborator and translator, Roy Dickerson, is a student and interpreter of Fritz Kunkel, who has done more than any other contemporary psychologist to clarify the relationship between the individual and the group and to show how and why we are incurably social beings. There has not appeared in a decade a more important contribution to the philosophy of psychology than this volume.

Freud, Jung, Adler, Meyer and others of the so-called "functionalist" group, have made much of the "ego." Over against the "I" Kunkel puts the "We," his basic thesis being that the "I" is the product of the "We." In this conception the *ego* is not the original center around which impulses, emotions, ideas and ideals gather, but is the gradually built notion of the self which comes from the pressure of person-to-person and group-to-person relationships. Instead of proceed-

ing from the individual—his original nature and needs—outward to his environment, Kunkel reverses the process and proceeds from the environment—primarily as constituted by other persons—inward to the life of the individual. In contrast with recent studies of personality, the We-Psychology is interested chiefly "not in mental sickness or insanity, but in the difficulties of everyday life—in the problems of child-training, puberty, love, productivity, failure, disappointment, unhappiness, sickness, financial disaster, old age, and death." There is no effort to found a new school of psychology, but more a reversion to the older insistence on development of insights from observation of human nature and conduct from a special viewpoint. One is reminded of William James in many of the passages.

In the We-Psychology the "self" gives way to "selves." The measure of value of an idea or an activity is to be found in the extent to which it is shared with others. Optimum adjustment of the individual occurs when he becomes most thoroughly absorbed in and identified with his group. Maladjustments occur because of a "breach of the We," when the individual finds himself unwanted, uncongenial, misunderstood, criticized, unsuccessful, rejected. Four types of unadjusted people result—the "clinging vine" or dependent type; the "Nero" or dictatorial type; the "Gaby" or simpleton type; and the "star" or self-assertive type. Each of these types is described with swift and vivid strokes that make them live.

Why do some people become one type and some another? Not chiefly because they are born that way, nor because they make up their minds to follow a certain pattern; but because of the "We-pressure" brought to bear upon them, particularly in early life. Hereditary and volitional factors are not wholly ignored or denied, but are given subordinate place compared with the primary role of social influence. After a while the individual builds up around him a "shell" for self-protection, and this "shell" can be broken only by means of a "crisis" which results in the modification or transformation of the old pattern. "Increasing ego centricity destroys itself! He

who tries to save his life kills himself!" Are we not reminded of Another who said, "Whosoever would save his life shall lose it?" The religious crisis which results in self-surrender and service is the supreme solution to the problem of egocentricity and brings about the most satisfactory and permanent adjustment.

The remainder of the book, from this point, is devoted to discussion of "the maturing-we," or factors and processes by means of which full-rounded normal psychic maturity is to be achieved. How does effective character develop? Through creative action—the invention of new ways to meet old difficulties; through intelligent, co-operative family life, the basic social group for development of the we-feeling which bridges every gap by creative love; through definite scientific character-culture, which is essentially Christian love expressing itself. In these processes the problem of "the ethic of the we" emerges—"how to practice Christianity, the religion of the We, and at the same time develop individual responsibility." Good, in the sense of the We-ethic, is thus seen to be "that which affords a We-experience, enhances We-feeling, and serves the interest of the maturing We-group." This "We-ness," or sense of group solidarity, is very close akin to the unity which constitutes the "beloved community" of the New Testament—the church as the body of Christ of which its members are integral parts. "The We," thus considered, "is ineffable, as life itself is ineffable, indefinable, incomprehensible, irreducible to words. We have to live it by our own lives, and the only way to know it is to live it."

What, then, is "the way out" for all who would enter into this full and rich life of social and personal maturity? Steps in self-re-education are suggested, ways of emotional mastery are proposed, wise hints are given as to how to handle inhibitions, technics of self-analysis are illustrated, the necessity and power of creative decision pointed out. It is worth all the work of having reached the concluding chapter to follow the series of "practical steps" designed to lead the reader out into the "abundant life" of the We-Psychology.

G. S. Dobbins

Can We Expect a World-Wide Revival? By Paul W. Rood. Zondervan Publishing House, Grand Rapids, Mich. Price $1.00.

This is not a book in which the question raised in the title is answered except through implication in the first sermon. Rather it is a series of evangelistic sermons by a preacher of zeal and fervor who believes in the "old-time religion" and the power of Christ to save instantly and completely all who come to God through him. The sermons consist largely of illustrations which have grown out of the preacher's experiences as an evangelist. These incidents are told with conviction and power, and are gathered about great texts of Scripture. There is little effort at logical or theological presentation, the chief quality being emotional. Evangelistic preaching of the familiar revival meeting type will doubtless be enriched by the reading of such sermons as "Give God a Chance," "The Greatest Business in the World," "God's Message to America in an Hour of Crisis," "Is it Possible to Live a Victorious Christian Life?" G. S. Dobbins

Asking Why. By Ronald Selby Wright, Minister of Canongate, Edinburgh, A Chaplain to H. M. Forces; and Amandus William Loos, Chaplain at Atlanta University, Ga., U. S. A., Hon. Assistant Minister of the Canongate. Oxford University Press, London, New York, Toronto. 1939. 144 pp. $1.50.

I have previously reviewed two very similar works by Mr. Wright and other collaborators, all designed to guide (especially) young men in gaining sure footing in Christian faith and experience. This new volume is designated in a descriptive sub-title, "Informal Talks on the Christian Faith by a Padre to his Boys." We are further informed:

"This book is based on actual discussions, which were broadcast on ten Sunday afternoons, between a Chaplain and his older boys. It is an attempt to explain, as simply and as sympathetically as possible, the primary Christian doctrines, and is, to some extent, deliberately based on *Asking Them Questions,* showing how the two books in that series can be used in discussion with older boys and girls."

The widely and well known Professor A. E. Taylor writes a brief commendatory *Foreword.* He thinks such works are needed for a time of unprecedented "concentrated and persistent prepossessions against all the convictions, religious and moral" in "private and public lives," a time when he finds efforts "to close the growing minds of the young against all that the calmly meditated experience of human life might suggest."

In the form of free interchange in a club of boys the ten discussions deal with central features of Christianity in the face of questions: such as "Does it Matter What Religion a Man Has?"; "Did Jesus Really Rise from the Dead?"; "What is the Holy Spirit?"; "Can You Be Good Without Being a Christian?"

The discussions are good and point in the right direction. Yet I must say that they seem to me consciously, but not expressly, to stop short of the deep of Christian experience and belief. One finds here warm evangelical humanism rather than unhesitating Christian distinctive experience.

W. O. Carver.

The Fundamentals of Christian Statesmenship. By James Wallace. Revell. Price $3.00.

This volume contains the ripe wisdom of a scholar who has engaged in teaching and research for many years. His more than four-score years have brought his seasoned knowledge without loss of contact with the currents and movements of today. Primarily he presents, as the sub-title indicates, "a study of the Bible from the standpoint of politics and the State." He does that and much more. One finds a careful study of modern states with their philosophies and methods, and a helpful survey of what Christianity has achieved through its influence upon political life.

Three chapters at the beginning are given to a study of the Bible teaching concerning the ultimate basis of morals, the moral government of God and the nature of the state. Then follow four highly interesting chapters on the various

philosophies of government as represented in the states of America, Britain and Germany. One chapter deals with the relation of church and state, and one is devoted to the study of war in the light of Christian ethics. More than one hundred and fifty pages are given to the contributions of Christianity to the states in the areas of family life, education, economic ideals, etc. In this section the great social teachings of Christ find splendid treatment.

As is true of all books of interpretation this one does not bear the stamp of finality. There is still room for discussion on the definition of the functions of the state, the problem of force, and the meaning of Jesus here and there. In full recognition of this the author has provided the reader (whom he would call student) with many suggested topics for study and well selected bibliographies, the citations reaching to 1938. To follow these topics would give a pastor rewarding employment in the field of Christian ethics.

J. B. WEATHERSPOON

Getting and Spending. By Mildred Adams.

How Criminals Are Caught. By Arnold Miles. Macmillan. Price 60 cents.

Macmillan and Company are rendering a great service to the busy, uninformed reader through their low priced Peoples Library, which deals with many subjects of practical importance. The two volumes at hand bear out the statement of the publishers concerning the books of the series: "The facts and ideas they present are easy to grasp because writers have been chosen for their ability to make knowledge understandable. They are easy to read because they are written, not in scholarly jargon or fine literary phrases, but in language which all Americans use in common—the language of every day speech."

"Getting and Spending" bears the sub-title, "The A. B. C. of Economics," which exactly describes it. Preachers who have had no adequate course in economics and have not the courage to tackle a large text-book, would be greatly re-

warded by this most interesting explanation of such things as the factors of wealth production, money, price, profits, the gold standard, consumer and investor problems, etc. And probably some would be given interest and courage to open more extensive books.

"How Criminals are Caught" is an actual description of how officers of the law go about their work, how they may be aided by the private citizen and how they may be thwarted by the indifference or unwillingness of that same citizen. It is more than a series of detective stories. It has many things in it that the average citizen does not know, but ought to know. It creates a greater confidence in and sympathetic attitude toward the men who are trying to make life safe for us. It also has much practical advice for Mr. Private Citizen in relation to crime and criminals and the prevention of crime. Such a book would not be out of place in a church or Sunday-school library. J. B. WEATHERSPOON

The Opening Doors of Childhood. By Lewis Joseph Sherrill. The Macmillan Company, New York. 1939. Price $1.75.

Dr. Sherrill is Dean and Professor of Religious Education at Louisville Presbyterian Seminary. His recent book, "The Church and Adult Education," gave evidence of his mastery in this field, and this new volume dealing with the religious education of children proves that he is equally gifted in this area of educational theory and practice.

Profesor Sherrill manifests at least three essential qualifications for writing a really worthy text on childhood and religions—he knows the child mind and heart, he has a profound insight into and appreciation of Jesus as fulfilling the child's need of God, and he is fully imbued with the life-centered view of education. The treatment throughout is characterized by simplicity, reverence, human interest, and charm of style. In each chapter there is a fine balance between the theoretical and the practical.

It would be difficult to say who would get more out of the reading and study of this exceptional volume—ministers,

teachers and leaders of children's groups in the church, or parents. To the minister will come new insights in preaching to children and dealing with them personally. Sunday-school teachers and leaders of children's groups will revel in the new ideas and happy suggestions for their work. Perhaps parents—especially of young children—will most thoroughly enjoy the decriptions and illustrations which will aid in gaining deeper understanding of themselves, their responsibility and opportunity, and the mysteries of the child's unfolding nature with which they are so often perplexed.

Chapters of unusual value are: "The Enrichment of Experience," "The Search for Explanation," "The Opening Doors of Parenthood," "The Inward Struggle," "The Other Friend," "Adventures in Friendship," and "The Widening Fellowship."

G. S. Dobbins

Lift Up Your Hearts. By W. Russell Bowie. The Macmillan Company, New York. 117 pages. $1.25.

Thoughtful ministers are constantly searching for stimulating devotional material that will help them to enrich their worship services. This little book contains prayers and devotional gems prepared by Dr. Bowie for both group and personal worship. For the most part the litanies and other forms of devotion were used in recent years in the services of Grace Church, New York. The author has furnished excellent patterns for public prayer that "breathe the aspirations, hopes, and faith which are not of one time only, but are timeless." He has sought to get away from the stilted phraseology of the "prayer book," and to express the longings of the heart for fellowship with God "in words which are natural and convenient and congenial to men and women and boys and girls of our own century." An especially valuable feature of the collection of prayers are those which are in the language of children. The minister who likes to saturate his own mind and heart with rich and suggestive prayers from other sources will find this little book a fountain of inspiration.

G. S. Dobbins

Think and Grow Rich. By Napoleon Hill. The Ralston Society Press, Meridian, Conn. 1939. 374 pages. Price $2.00.

This rather remarkable book is *not* the crass, materialistic sort of thing that the title might suggest. There is a wealth of history, philosophy, illustration, keen analysis, and pages of the best of "applied" and "practical" psychology, from the first to the last. There is a deep and sane religious emphasis throughout, and one fails to find any "principle" for "gaining riches" that would violate social or legal ethics.

There is also recognition throughout that there are other "wealth possessions" than money which constitute the highest riches. There is not a single suggestion for making money, one believes, that will not also greatly enrich the life and professional career of one in any walk or calling. The "Thirteen Steps to Riches," which in chapters, well written, constitute the body of the book, are a sort of "liberal education" to the young man, and a source of valuable information and satisfaction to any working, thinking, praying men. This book is the result of over twenty years of labor, study, research, interviews, analyses, etc., by an expert in the field of letters and literature. Whether you desire to become rich in "dollars" or not this book will be a worthy investment. The illustrations alone are worth the price.

F. M. Powell

Fannie E. S. Heck: A Study of the Hidden Springs in a Rarely Useful and Victorious Life. By Mrs. W. C. James, Nashville. 1939. Broadman Press. 192 pages. 60 cents.

One of the most beautiful, forceful, useful women in all Southern Baptist life was that of the woman in whose honor Woman's Missionary Union delights and whose life and labors it memorializes in many ways. In honor of her and of the centenary of the W. M. U. her life has been written. No one more fitting or more competent could have been found to write the story than Mrs. James, who herself served the Union with such distinction and devotion.

"God prepares great souls for great hours of Kingdom need," says President Laura D. Armstrong in a "Prefatory Statement." Miss Heck's life-long friend and co-worker, Mrs. W. N. Jones says in the "Foreword": "For members of her family and her close friends, this study of the *Hidden Springs* in the life of Fannie E. S. Heck has made her live again." It will also make her live for that new generation of women who are taught to reverence her name but who have seen her face only in the noble portrait in the Heck Memorial Chapel of the Training School, or in other pictures of her—and she was a peculiarly good subject for character revealing pictures.

The women will read this book. I have no concern about that. My wish would be to induce pastors to read it. We men owe it to our own culture and equipment to know the women who have done so much in the making of Southern Baptists.

W. O. Carver

Workbook for Old Testament Study. By Ralph Daniel Heim. Thomas Nelson and Sons, New York.

This little booklet is prepared for college classes in Bible. It is rather elementary but will probably elicit a good deal of attention on the part of the student. Practical questions, outline maps, subjects for class discussions, choice quotations and selected bibliographies, make the study an interesting one.

Kyle M. Yates

IV. THEOLOGICAL, HOMILETICAL AND HISTORICAL.

Treading the Winepress, Sermons on Lenten Hymns. By Lutheran Pastors. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1939. Price $1.00.

These sermons, in the nature of brief meditations, were prepared by seven Lutheran pastors, each theme being suggested by a classic Lenten hymn taken from Lutheran hymnody. From Isaiah 63:3 comes the title of the book. The Edi-

tor, Rev. Luther Schuessler, tells how, searching for a new approach to a Lenten series, he chanced upon the Lenten hymns. To his surprise he discovered that the whole Passion story could thus be arranged in historic sequence, and that each hymn had a Biblical theme for its text. Fellow-ministers were invited to prepare the several meditations, which are deeply devotional and characteristically Lutheran in spirit and theology. The striking and highly suggestive themes are as follows: "Jesus, I Will Ponder Now on Thy Holy Passion," "A Lamb Goes Uncomplaining Forth, the Guilt of All Men Bearing," "When O'er My Sins I Sorrow, Lord, I Will Look to Thee," "Beloved Jesus, What Law Hast Thou Broken, That Such Sharp Sentence Should on Thee be Spoken," "O Bleeding Head and Wounded, and Full of Pain and Scorn," "Stricken, Smitten and Afflicted, See Him Dying on the Tree!", "O Darkest Woe! Ye Tears, Forth Flow!", "It is Finished."

G. S. DOBBINS

Expository Preaching. By Jeff D. Ray. Zondervan. Price $1.00.

Certainly many preachers will want to read this book. It is full of Dr. Ray's common sense, careful statement and lucidity. He travels along a much traveled road, but he sees some new things, and the old things he sees and describes with a gripping freshness.

The day of expository preaching has not passed. In spite of the influence of some of the greater preachers of our day who set little store by texts and direct exposition, there are signs of a revival of biblical preaching. People want to know what the Bible teaches. And if the preacher is to tell them he must know how to interpret and how to construct the materials of the Scriptures into expositions that light up and bring to focus the timeless truth that lies there. Dr. Ray's chapters on Interpretation and on the varieties, advantages and erroneous notions of the expository sermon are much to the point and convincingly expressed. By this volume the ministry of this fine teacher will be extended—to his credit and to the improvement of preaching.

J. B. WEATHERSPOON

The Flowering of Mysticism. By Rufus M. Jones. The Macmillan Co. 1939. 270 pages. Price $2.50.

Dr. Jones always lends charm and interest to any subject which he discusses, but he is especially compelling when he writes or speaks on mysticism. This volume gives the cream of some of his other works along similar lines, but this is done, largely, to form the proper approach and background for much new material which the author has "unearthed" since his last writing.

Chapters VI, VII and IX contain more unusual material than the others: Chapter VI, "Rulman Merswin of the Green Isle Community of the Friends of God" is a real contribution to Church History; and Chapter VII, "Religious Aims and Ideals of the Books from the Green Isle Community," gives additional insight into the entire concept of mysticism. Chapter IX, "Certain Women Whose Hearts the Lord Opened;" breaks new ground into the feminine phase of mystical experience as manifest in the lives of a few, largely unknown, but really great Christian women. Every one of the thirteen chapters, and the Epilogue, "The Nature of Mystical Experience," is a gem in itself, and taken together form not only "The Flowering of Mysticism," but also the fragrant "flowering" of the author's insight and Christian mysticism.

There are one or two paragraphs on the cover-page that describe the contents so generally, that one can not do better than to quote them:

"To what period in the Christian era do we owe the most lasting contribution to present day mystical religion? Dr. Jones answers the question with this historical study of an epoch which witnessed the most remarkable outburst of mystical religion in Christianity. This fourteenth century marked the culmination of a spiritual awakening which had its dawn in the twelfth century and which was heralded by the lives of the saintly Francis of Assisi and the scholarly Thomas of Aquinas in the thirteenth century.

This outburst of emphasis on the spiritual life was felt in England, France, Holland, Switzerland and Italy. However, the center of its growth was in the Rhine Valley of

Germany. And it is with this region that Dr. Jones deals. After a study of the historical background of the mystical movement and its immediate forerunners, he introduces the reader to the great figures of this renaissance, Eckhart, Tauler, Merswin and Suso. He describes their lives and discusses the lasting significance of their aims and writings. He then proceeds to evaluate the contributions of certain women to this movement as well as that of the Flemish Ruysbroeck. A full chapter is devoted to Groote of Strasbourg which many authorities believe really provided the source material for much of a Kempis' "The Imitation of Christ." The author concludes with a chapter on the Nature of Mysticism."

F. M. Powell

The Faith of the New Testament. By W. T. Conner. Broadman Press, Nashville. 1940. 531 pages. Price $2.50.

Dr. Conner always writes with a delightful combination of clear thinking and lucid style. He has given us in this volume a survey of the doctrinal contents of the New Testament. It would come in the general field of study known as New Testament theology, or the doctrinal interpretation of the New Testament. It compares favorably with the book by G. B. Stevens, which was first published about forty years ago and which has been through all these years the standard text in its field in our country. It has the advantage over the older book of being simpler in statement and organization. It will be useful in classroom work, indeed it is the product of Dr. Conner's own experience in teaching the subject, but it will also prove helpful to pastors and Christian students generally as a guide in the study of the New Testament. It is so well organized that any part of the treatment of the whole subject can be readily located and studied apart from the book as a whole. On the other hand the material is set forth along very constructive lines, so as to prove instructive for straight reading. It is to be hoped that this book will have wide circulation not only among teachers and students, but also among Christians generally. H. W. Tribble

Respectable Sinners. By Clyde V. Hickerson. Zondervan. $1.00.

"There are many surprises in store for one who thoughtfully studies the life of Jesus." This initial sentence comes back to mind more than once as one reads this unusually fine book of sermons. We have here more than a study of events, more than a study of words of texts, and more than a general development of selected themes; we have fresh and striking insight into the thought and attitudes of our Lord, and a definition and evaluation of men and things in the light of Christ's own reaction toward them, together with constant reference to life as we live it today.

The author is one of the younger Baptist preachers of the South who finds time in a large and busy pastorate to study and write. He has made a discovery which shines all the way through this book: "If we follow the New Testament, and not the traditions of men, we find that the message of Christ is both individual and social in its power and application. This dilemma (individual or social gospel) does not apply to the gospel of the kingdom." Accordingly he preaches Christ as the power of God to make men over inside and outside, in motives, attitudes and conduct. We welcome the emphasis of this preaching.

There are thirteen sermons on various subjects, but there runs through the whole a theme that might be stated as the true and false in religion. John MacMurray has said in one of his books that the great task of modern Christianity is to reform itself after the pattern of Christ, holding that its greatest enemy is not Communism or some other professed atheism, but pseudo-religion calling itself Christianity. This volume has much the same message. If I do not misread, the first seven sermons seek to expose the false, masquerading sometimes as the true, and often confused with the true; and the last six move on toward the positive, culminating in the last three sermons: "The Master's Way;" "The Sparrow's Fall;" and "A Prayer from the Cross." The author deals with sins, the kinds of sin that Christ noticed and lets the attitudes and warnings of Christ speak their condemnation. Again, we

welcome the insight and the emphasis of such preaching as this for the church of today. Unless we can get Christ's attitude toward sin, and toward the sins that so easily creep in under the respectableness of a professed religion we will not escape the judgment of God. J. B. WEATHERSPOON

God of the Living, or Human Destiny. By R. H. L. Slater. Charles Scribner's Sons, New York. 1939. 325 pages. Price $2.50. (International Library of Christian knowledge.)

With the skill of an architect the author has built his thesis that is set forth in this volume. He surveys and analyzes recent and current philosophical trends as they bear upon the Christian faith with respect to the future. He starts off with three convictions: that for every life there is a divine purpose; that there is a real need today for a new vision and synthesis of the meaning of life; and that we can know something definite about the future life. Upon that basis he proceeds to examine the relationship between faith and reason, and time and eternity. He sets forth the place in modern thought that is held by the concepts of progress, relation, and personality, showing that these ideas call for the fructification and consummation that Christian faith provides. There is a basal principle of harmony and progress in life, with which modern thought in many areas is dealing incisively and constructively, and which points to the Christian conviction of immortality.

But the author is not content with accepting the conclusions of a philosophy that is indifferent to the Christian view of life. He insists that the thinkers of our day must discover and state the Christian philosophy. That there is such a philosophy inherent in the data of Christian experience he has no doubt, and the reader will surely agree with him. Sympathetic readers will do well to join the author in accepting the challenge and seeking to give to our generation a genuine Christian philosophy. It must be, he insists, "neither a modified Platonism, nor a confused echo of Aristotle, nor a blurred Hegelianism, nor a version of Evolutionism, but its

own self, expressing its own genius, taking as its determining principles those essential concepts implied by Christian experience and affirmation" (page 290f). It will have to begin with the Christian concept of God, frankly trinitarian in its opposition to explicit untarianism and implicit binitarianism. The relaton of the triune God, who is essentially love, to the universe in the light of the problem of evil calls for the concept of the divine Redeemer. And this in turn invites the Christian doctrine of victory over death in eternal life. God will not be defeated by his universe, but will achieve eternal harmony out of the present confusion.

This book is real food for thought. The chapters are brief, each one carrying a synopsis of the material presented, and a very helpful bibliography is appended at the close of the volume. H. W. Tribble

Pioneers of Plenty. By Christy Borth. Bobbs-Merrill Company. Price $3.00.

One of the new words of the twentieth century is "chemurgy." It was coined, or at least appeared first in print, as recently as 1934. It means "chemistry at work,"—at work on hitherto useless and wasted materials to convert into things useful. It took its cue from nature. Quotes the author of this really exciting volume, "Trees and grass and ferns that died a million years ago, vegetation which decomposed, was buried and fossilized and is now being mined as coal for fuel, for dyes, for acids and alcohol, for aspirin tablets and fertilizers, for silk and hog bristles and horse hair, for millions of things. Should we run out of coal, we could use the same stuff now growing and rolling on the earth's surface. That's chemurgy." Instead of waiting for the elephant to produce ivory by the slow process of years for our piano keys, the modern chemist beginning with cow's milk steps up nature's process and produces a synthetic ivory in a brief period, paying the hard pressed farmer for the milk instead of killing an elephant. "Chemurgy is an organized attempt to create true wealth—that only real wealth which lies dormant and

neglected in the powers of the soil and the air and the sun and in the mighty minds of people—powers which if directed intelligently, can be translated into 'the more abundant life' for all the people in all the nations. It's a program progressing toward world peace down a pathway of permanent prosperity and economic independence. It is perhaps less a new thing than a new way of looking at old things."

"Pioneers of Plenty" is the story of the half-dozen men who in these last few decades have given themselves to this new alchemy, creating wealth out of waste. It has a fine biographical interest behind the story of magic in the modern chemical laboratory. The stories include the work of William Joy Hale, Charles Holmes Hertz, Francis Patrick Garvan, Leo Baekeland, Henry Ford, and George W. Carver, the negro chemist of Tuskegee Institute. Perhaps the greatest interest of the book is not biography and not chemistry, but the problem of plenty in the world's growing population. It is a prophecy of a hope to the farmer as well as the industrialist as it shows how milk and cotton and soy beans and peanuts and sawdust and oat hulls and corn stalks can be transformed into a thousand commercial and useful products.

J. B. WEATHERSPOON

So They Crucified Him. By the Rev. Frank Stone. Foreword by Canon F. R. Barry. Charles Scribner's Sons. 1940. 94 pages. $1.00.

Here is real history, but history that is different; not that there are any new facts, but they seem new—even startling—because of the fresh, sympathetic and courageous approach and presentation. No one can read these brief pages without a new and an eternal appreciation, not only of his church, but especially of the atoning Christ of the church.

There are only ten brief chapters or addresses; but one will never be content to read them just once. One will be impelled back to them, again and again. Everything centers around Jesus—"The Jesus of history?" Yes, but infinitely more that that, the Jesus of the God-head, who came into time and in the flesh because of our sins and for our redemption.

Merely to give the chapter headings, is little more than suggestive, but each discussion is worth many times the price of the book. 1. Jesus. 2. The man on the Ass (Palm Sunday). Then the "seven words" are grouped under seven titles: 3. The Unthinking Crowd. 4. The Third Man Speaks. 5. The Rebel Song. 6. The Unique Gibbet. 7. On Being Thirsty. 8. The Dignity of Failure. 9. In the Hour of Death and the concluding message. 10. And so . . . Home (Easter). If you even notice a few objectionable ecclesiological and historical terms, stop right there and go back over what you've just read, because you've missed something.

F. M. Powell

Swedish Contributions To Modern Theology. By Nels F. S. Ferre. Harper and Brothers. 1939. 250 pages. $2.50.

The Lundensian theology, so-called because it has had its origin and center at the University of Lund, is attracting wide attention and promises to make a worthy contribution. Because of its Lutheran background, its marked affinity with other streams of German thought, and suggestions of kinship with the Barthian view, it merits serious study along with the Dialectical theology. But the handicap of language has kept the general American public from knowing first hand these men and their thought. An article by Aulen in Revelation (edited by Baillie and Martin, 1937), his small volume on the Atonement under the title Christus Victor, Nygren's Agape and Eros, and a brief sketch in Walter Horton's Contemporary Continental Theology have stimulated interest and served to introduce us to the movement. But we have needed just the sort of introduction that Ferre has given us. He has done in a more thorough manner what McConnachie did ten years ago with reference to Karl Barth. And he is peculiarly fitted to do the job, for he has combined Swedish heritage and training with American education and service. He studied at the Universities of Upsala and Lund in 1936-1937 as Sheldon Travelling Fellow from Harvard, gathering and checking the material that went into this volume. He is now Pro-

fessor of Christian Theology in the Andover Newton Theological School.

With sufficient comprehensiveness for the scope of his work Ferre traces the background of the Lundensian movement, indicating its sources, and then treats the theological methodology upon which it is built. Generally conservative, seeking to establish the scientific validity of theology as a field of investigation limited to the historical content of Christianity, somewhat skeptical of the efforts to ground theology in the data of psychology, these men are stating fundamental truths in a manner that will prove profoundly stimulating and helpful to Christians who try to do serious and critical thinking.

Central in Lundensian thought is the conception of God as *Agape*. He is spontaneous, unmotivated love, and he creates fellowship by his presence. Thus faith is the work of God's love in man. But *Agape* is not to be confused with *eros*. The distinction on this score to be found in Nygren's work, together with Ferre's critical chapter will prove of genuine value. The presentation of the doctrine of man is also deeply stimulating.

For serious study in contemporary theology this book cannot be too strongly recommended. H. W. Tribble

Designs in Scarlet. By Courtney Ryley Cooper. Little, Brown and Company. Price $2.75.

This book is not pleasant reading. It is not about pleasant things. It is about crime and vice and the forces of moral and social evil that stalk the boys and girls of our day as soon as they venture out of the front gate. It is a realistic presentation of facts gathered through a long investigation by an expert investigator, and retold not to condemn youth, but to arouse older people to see "how much there is that must be done—and done quickly—to safeguard your children and all the other children of America." It is an indictment of adult America for its indifference that cannot be dodged. If the author has what seems to be an unreasonable phobia against

prohibition he has no sympathy for the lawlessness of the liquor venders and the laxness of the law makers and law administrators who ignore for economic or political reasons the situation as it is today and are blind to the consequences that must inevitably follow.

This is a sociological study that reveals facts that few people have the stomach to investigate. It ought to be read by many mayors and chiefs of police and sheriffs; also by high minded preachers who want more than a general knowledge as a background for their message to parents and youth.

J. B. WEATHERSPOON

Liberal Kentucky. Niels Henry Sonne. Columbia University Press, New York. 287 pages. Price $3.00.

The struggle for liberal thinking in Kentucky in the closing years of the eighteenth century and the first quarter of the nineteenth century is graphically told in this volume. The story revolves around Transylvania Seminary, now Transylvania College at Lexington, but it also traces the contribution to the thought of the day made by many in a wider range than the organized work of the school. It is carefully and thoroughly documented, and comprehensive in its treatment of sources. The author has made a genuine contribution to the study of this important period in the history of Kentucky. Not only to all who are interested in Kentucky, but as well to that great host of students of the history of American thought-life, this volume will come as a source book to be treasured.

H. W. TRIBBLE

Live For Tomorrow. By Ralph W. Sockman. Macmillan. $1.50.

A wide public has come to feel a warm anticipation upon the publication of a new book by Dr. Sockman. None will be disappointed in this one. One of the distinctions of man from the animals below him is his imaginaton and emotional anticipation of tomorrow. His hopes and fears are not bound by today's experiences. He alone fears death before he sees

its near approach. He alone dreams of utopias. In this volume Dr. Sockman writes of our relation to time; how to deal with the fact; how to make today an asset for tomorrow; in what mood, with what anticipations we should meet it; and the motives and virtues that will conquer it.

These sermons do not begin with texts and are not in the stereotyped language of too many sermons, but they will stand the test of being needed, worthwhile and Christian. The last chapter is on "The Last Frontier," one statement of which will indicate the faith of the whole: "On the last night of his life he looked with his disciples toward the life beyond the grace, and said, 'If it were not so I would have told you.' He was asking them to face the tomorrow on the basis of his own frankness in the yesterdays. 'Ye believe in God; believe also in me.'"

J. B. WEATHERSPOON

The Baptist Pulpit Speaks. Edited By J. F. Ellis. Eerdmans. Price $1.50.

Crossroads on Life's Highway. Compiled by Clyde N. Parker. Zondervan. Price $1.00.

Regional reports on Baptist preaching are becoming popular with the publishers, which means with the public also. Here are two new volumes, one of them drawing from the South as a whole, the other from Virginia alone. Not only do the sermons give to the readers an acquaintance with the several preachers as preachers, but reveal the various approaches to truth and life, and the emphases that find expression in Southern Baptist preaching. More than that these sermons all have a message of real merit for the enrichment of those who read.

One cannot mention individual contributors, either by way of critical remark or praise. But perhaps one might remark innocently and without offence that as Southern Baptist preachers write more their literary style will improve. The new interest in writing for publication is prophetic of good. One might also suggest to future editors the value of some

principle of unity, such as the evangelistic note which runs through the book on "Crossroads on Life's Highway." Both Dr. Ellis and Dr. Parker have served the public well in bringing out these excellent volumes. J. B. WEATHERSPOON

Lift Your Skyline. By Porter M. Bailes. Zondervan Publishing House, Grand Rapids. 1940. 137 pages. $1.00.

These ten devotional and evangelistic sermons by the pastor of the First Baptist Church, Tyler, Texas, are all on the general theme "Abundant Life." The volume is designed as a companion to the previously published *Revival Sermons.* The same strong, scriptural, well illustrated preaching characterizes the second volume as was found in the first. Some great themes are handled: for example, "Power of Pentecost," "The Why of Moral Tragedy," "The Place Called Calvary," and "God's March Through the Centuries."

A possible criticism of the sermons is that they are too individualistic; there is little of social obligation beyond conventional morality, Sabbath observance, and the law of the tithe. But within this realm of individual responsibilty, and along these traditional lines, they are strong. And this is a realm which still needs strong preaching.

H. C. GOERNER

Modern Man and the Cross. By John C. Schroeder. Charles Scribner's Sons, New York. 1940. 168 pages. $1.50.

Here is a penetrating study of the one enduring symbol of Christianity, the Cross. Piercing through the externalism which makes the Cross a sort of fetish to some, and a dispensable superstition to others, the author lays bare the inner principle which is the very essence of the Christian faith. In terms understandable to the modern man, he shows the relationship of this principle to history and to all of life, individual and social.

The author is professor of Homiletics and Pastoral Theology at Yale Divinity School. He has captured that "fourth

dimension" of Christian theology which has been so largely absent from American thought, and there is something suggestive of European dialectical theology in this book. Yet he avoids with remarkable success the irrational elements which have marked and marred that school of thought. The result is a most commendable study. H. C. GOERNER

Heralds of Freedom. By L. L. Gwaltney, Broadman Press, Nashville. 1939. 143 pages. Price $1.00.

The title of this vigorous little volume is indeed a happy one. Whether one agrees with all of the contents or not, all will gratefully recognize and record that these many early sects and individuals who held and practiced in varying degrees the principles of present day Baptists, were truly "Heralds of Freedom."

The development of the story is easy, natural and compelling. Dr. Gwaltney's power of expression is not only clear but robust. The "Introduction" was written by Dr. Jno. R. Sampey, and he leaves one little to add, in a brief, fraternal review.

There is interesting and valuable church history throughout the pages, and much Baptist History as well. From Chapter V on to the end, the author is on solid historical ground and he does an excellent job. The last Chapter (XI), "The Present Times and Their Portents," while not of quite the same nature as the rest, is graciously well done, and forms a most fitting climax; it is one believes, the best chapter, which is saying much. F. M. POWELL

Religion With a Song. By Millard A. Jenkens. Broadman. $1.00.

The title of this book well describes its contents. In every one of the nine sermons the author catches and portrays in its varied light the joy of our religion. He draws upon both the Old and New Testaments for his texts, making good use of the Psalms. This reviewer cannot agree with his spiritualization

of the Song of Solomon which seems to lose the real meaning of that beautiful poem in artificiality, but one is held by the fine imagination and spiritual discernment that run throughout. The messages abound in happy illustrations drawn from many sources—the Bible, literature, personal experience, poetry—that greatly serve the truth.

The note of gladness must not vanish from our worship, nor from our preaching. When one notes that Dr. Jenkens has been in his present pastorate for twenty-five years one has a feeling that the spiritual appreciation and the enthusiasm of such sermons as these have had much to do with it. Both he and his church must have known the zest of song voicing the deep joy of serving God. We commend the sermons and the heart that conceived them. J. B. WEATHERSPOON

V. MISCELLANEOUS.

The Human Meaning of Science. By Arthur H. Compton. The University of North Carolina Press. 1940. The John Calvin McNair Lectures. 88 pages. Price $1.00.

This is a little book that is truly big. It is not easy reading, but it is a delightful and stimulating study. The sanity of the author in all his scientific writings is a truism among his readers. He has both a steady and an incisive pen. The three brief chapters (originally lectures) merge into and supplement one another. One could wish for a little more positive emphasis in the third chapter, but one recognizes that the author is speaking here almost wholly from the platform of science. This is a timely and telling volume; its messages are universal. The faculty and students of the University of North Carolina were and are fortunate to have had them from the rostrum; and the University Press has done an excellent piece of work in the publication.

A brief word from the cover page states so clearly the contents and purpose that it will be quoted: "This volume is

based on three lectures presented by the distinguished physicist and Nobel prize winner in November, 1938, at the University of North Carolina.

The first lecture represents the meditations of a man of science on the contributions that science has made to civilization, and on the problems of social adjustment to the new world which science has built.

The second lecture deals with the old problem of human freedom in a world of natural law. Here Dr. Compton clarifies some of the ideas expressed in an earlier book of his.

The third lecture stresses the need for God in an age of science. The fact is emphasized that man, with his achievement of intelligent action through the evolutionary processes, should now assist these processes in their fulfillment of the purpose of God." F. M. Powell

Unleashed at Long Last. By David D. Squires. Printcraft Press, Portsmouth, Va.

No collection of Americana is complete without this third book in the Squires series. It is a thrilling recital of the days of reconstruction in Virginia. The reader lives through the stirring days from 1865 to 1870. Beginning with the surrender at Appomattox the author takes us step by step through these years. Lee, Sherman, Grant, Booth, Lincoln, Stevens, Duke, Johnson, Jefferson Davis and General Canby pass before us in this graphic description. The pictures are vivid and clear. It is a beautiful book. Kyle M. Yates

The Second Man. By C. B. Roberts. Fleming H. Revell Co., New York. 1939. 285 pages. $2.00.

A novelist with a flair for the weird and improbable, and with a moral message to convey, succeeds in weaving into a strange plot enough of plausible action, character description, and suspense to produce a story which carries the reader along with interest to the end of the book. A case of metem-

psychosis, closely resembling the Hindu idea of transmigration, occurs when a wealthy ne'er-do-well dies, is reborn into a poor family, and twenty-two years later by ironical fate becomes the employee of his own former butler's son. How he makes his adjustments and sets out to atone for the thoughtlessness and selfishness of his previous existence in order to attain to the realm of supernatural existence to which the sweetheart of his first life has preceded him, is the theme of the book.

The story is of course highly fantastic and incredible. But as an imaginative novel it has interest, and it portrays admirably what life might be like if transmigration were a fact. There is something faintly suggestive of Lloyd Douglas' *Magnificent Obsession* in the style. H. C. GOERNER

The World's Saturday Night. By W. E. Biederwolf. Zondervan. Price $1.00.

Winona Echoes. 1939. Zondervan. 320 pages.

These two volumes come bearing sorrow and joy,—sorrow at the passing of a great spirit who for so many years had for his life the one purpose of winning men to Christ,—joy that multitudes have been permanently blessed by association with this man of God. Many who loved Dr. Biederwolf and had fellowship with him in his evangelistic work and at Winona Lake will cherish this his last volume of sermons and the memorial volume. J. B. WEATHERSPOON

Lamplight, Illustrations and Quotations for Pulpit, Platform and Forum. By Perry J. Stackhouse. Fleming H. Revell Co., 1939. 253 pages. Price $2.00.

This is an exceedingly interesting and valuable book of illustrations. Not only is the material fresh, but in most instances, because the illustrations are taken out of the author's preaching, speaking and writing, they have the vivid, personal appeal. The cover page states that there is a "care-

fully arranged index" at the close. Unfortunately that is a mistake but that defect is somewhat overcome by arranging all titles alphabetically.

The illustrations are intended for a wide variety of use and application. One believes that there can be found in this well printed, neatly bound volume. "Ammunition" for almost any sort of address, sermon or subject.

The author uses many illustrations in this volume out of his own, wide ministry, among all classes of people, both in the United States and Canada. This is a rare volume.

F. M. POWELL

From Whence Cometh My Help. By Baynton Merrill. Harpers. Price $1.25.

Many Christians like to have at hand little books with brief messages or nuggets of truth that set the spiritual imagination going or rekindle the fire of the heart. This is that kind of book, presenting in a few more than a hundred pages fifty personal sermons, "brief, vital, full of eager faith and confident hope." A good book to use and to put into another's hand.

J. B. WEATHERSPOON

The Whole Armour of God. By Albert Hughes. Zondervan. $1.00.

This series of sermons on the last chapter of Ephesians, prefaced by an excellent introductory sermon on the epistle as a whole, is a worthwhile discussion of the spiritual struggle and spiritual armor of the soldiers of Christ. After having read Jowett's great sermons on these themes one picks up another series with some questioning. But in this instance one finds a combination of seriousness, simplicity and freshness that holds attention and warms the heart. With full appreciation of the excellencies of the messages I would suggest that a larger use of contemporary illustrations of the struggle and of the uses of the armor in particular forms of conflict would have enriched the practical value. Two sentences near

the end of the book were read with some surprise as the author argues that praying in the Spirit will forbid our praying for the salvation of all, because, "We know perfectly well that not everyone will be saved, and not every one will be healed, and not everyone will be preserved from death," and follows with the further reason that "the plan of God is not the conversion of the world but the evangelization of the world, and there is a vast difference." Can we pray for any man definitely if we cannot pray for all? J. B. WEATHERSPOON

Florida. By Federal Writers' Project of the Work Project Administration for the State of Florida. Oxford University Press, New York. 1939. 600 pages. Price $2.50.

This altogether attractive guide-book concerning Florida is a fruit of WPA. It seems that a series of volumes dealing with various states is being produced, and I may say that if the other books are as well done as this one the service that is rendered will be of real value. It is full of facts, well-written, beautifully illustrated, and comprehensive. It will prove interesting to the great crowd of people who go to Florida for occasional pleasure trips, and it will make interesting and informative reading for those who have not yet had the privilege of visiting "The Sunshine State." In view of the very good binding, and the wealth of material that it contains the volume is very reasonably priced. H. W. TRIBBLE

Ye Must Be Born Again. By Hyman Appelman. Zondervan. Price $1.00.

This volume of evangelistic sermons receives warm words of appraisal by Dr. L. R. Scarborough: "One cannot read these messages without the burning heart and deep urge to win people to Christ. It is good for preachers to read these sermons; it is fine for them to be distributed among the lost, because they will be shown the way of salvation in Christ Jesus." It is full of enthusiasm, and displays a fine familiarity

with the Bible and devotion to the doctrines of grace. One weakness of the appeal is, it seems to me, the use of the second coming of Christ to inspire fear rather than joy in the hearts of Christians, making his own confession in these words: "That (his belief that Christ is about to appear, that he will come within the next few years) is why I don't go to shows nor do things contrary to God's will." That is better than no motive of goodness, but to live in fear is to fail to rise to the heart of Christian faith that works by love.

J. B. WEATHERSPOON

The Glory of His Grace. By William Hazer Wrighton. Zondervan Publishing House, Grand Rapids, Mich. 1940. 126 pages. $1.00.

This little volume contains twelve chapters of devotional thought based upon Paul's Letter to the Ephesians. The style is direct, non-technical and easily read. The material is rather light, but helpfully suggestive in places.

H. W. TRIBBLE